

# THE CHRISTIAN REMEMBRANCER.

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## SCRIPTURE CRITICISM.

*Hebrews x. 33. applied to the refutation of certain Calvinistic positions.*

THAT "the just shall live by faith," is a doctrine which hath the authority both of the Old and of the New Testament, and which is worthy of all acceptation. There is at the same time a considerable degree of ambiguity in the terms in which the proposition is conveyed, and although the general truth of the proposition is not materially affected, it is capable of much variety of interpretation. Without insisting on the precise sense in which the man is called "just," or righteous, it may certainly be questioned whether "faith" denotes a belief of the promises of God on the part of man, or faithfulness on the part of God in the fulfilment of those promises; (compare Schleusner, Lexicon, with Biel Thes. ad LXX. sub voc. *fides*;) and whether the just are said to live, in respect of their present continuance in a state of grace, or their final admission to a state of glory. Mr. Scott, the venerated and venerable master of the school of modern Calvinists, seems also to have supposed, that there is a difference in the order and construction of the words, and that "faith" may be detached from "living," as the means or condition of life, and connected with "just" as the means or condition of justification.

He remarks in his Commentary,

"That the *just by faith* would live, as had been predicted, while proud unbelievers would be cut off and perish; but if any man who had made the most plausible profession of faith in Christ should draw back in the time of trial, and finally apostatize, the Lord declared by his Apostle according to the tenour of his whole word, and speaking after the manner of men, that 'his soul should have no pleasure in him,' that is, he would utterly reject, and entirely abhor him."

He adds in his Practical Observations,

"Let us then shew, that we are *justified through faith*, by living and walking with God, in dependence upon his promises and in obedience to his commands, because we are satisfied with the security of his word."

Now justification is defined by Mr. Vaughan, in explaining the fundamental principles of doctrine taught by the late Mr. Robinson, to be "a state of entire and meritorious acceptance, obtained by faith only without the deeds of the law, and when obtained, never lost." It was also laid down by the late Dr. Williams, of Leeds, in his defence of modern Calvinism, that "the living principle of faith and the union from which it proceeds, never utterly forsake a person thus favoured, however partially foiled in an hour of temptation." And Mr. Scott also maintains, in answer to the Bishop of Lincoln;—

"No elect person, no true believer, is left thus to sin and to live and die in sin."

Either an uniform course of holy obedience or deep repentance from any deviation from it, is inseparable in our view from the doctrine of final perseverance."

It may be worth the while to examine these positions of Modern Calvinists, by the original text of the Apostle in Hebrews x. 38. and to inquire whether there is any just ground for the advantage, which they may be thought to derive from the authorized translation.

Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ οὐκ ὑποστραλήσεται, οὐκ εὐδοκίη ἢ ψυχὴ μου ἐν αὐτῷ.

"Now the just shall live by faith; but if *any man* draw back my soul shall have no pleasure in him."

Our translators have scrupulously printed the words "*any man*" in the Italic character, and marked them as an interpolation; and it is obvious, that there is in the original no subject of the verb ὑποστραλήσεται, *shall draw back*, which is not also the subject of the verb ζήσεται, *shall live*, and that both clauses of the verse refer to one and the same person. If therefore the justice of Mr. Scott's interpretation be admitted, a person "*just by faith*," may draw back, and may draw back, not only for a time, and under the pressure of temporary fear, but finally and in such manner that the Lord shall have no pleasure in him, and shall utterly reject him. But except in the English version, there is no room for the distinction which is made between the "*just by faith*" and "*proud unbelievers*:" no mention whatever is made of "*proud unbelievers*:" and the Calvinistic doctrine, that *no true believer*, no δίκαιος ἐκ πίστεως, *is left to live and die in sin*, is disproved.

If it should be imagined, that the Apostle only supposes the possibility, and does not assert the fact of the falling away of a just man, it may be well to remark, that he not only denounces the heaviest judgment in the most solemn manner, which he would hardly have done

upon an imaginary offence, but that he actually makes a distinction, which he would not have made if the case had been merely hypothetical: "We are not of *those who draw back* (υποστραλήσ) unto perdition, but of those who believe (πίστει) unto the saving of the soul."

A more formidable objection may possibly be collected from the Septuagint translation of the prophet Habakkuk, from which the words are quoted in an inverted order by the Apostle:—

Ἐὰν ὑποστραλήσεται, οὐκ εὐδοκίη ἢ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται.

It is not necessary to dilate upon the different translations of the first clause of this verse, in the version of the Seventy which is recited by the Apostle, and in the authorized English translation, which was made from the original Hebrew. If it should however be objected, that in this position the verb, ὑποστραλήσεται, occurs without a nominative case, and that "*any man*" may without impropriety be understood, it may be replied, that that man must have been a believer, or he could not have drawn back, or suppressed his faith. It may also be observed, that the meaning of the text in question, and its authority as Christian doctrine, do not depend on the version of the Seventy, but on the citation of that version by an inspired Apostle, by which it is raised to a level with the original Scriptures. In all cases of difference between the LXX. and the text of the New Testament, it is the latter only which is authoritative and decisive of the point at issue.

It still remains to be proved, that δίκαιος, just, is at all synonymous with δικαιωθεὶς, justified. Schleusner translates the passage as it occurs Rom. i. 17. and with reference to Galat. iii. 11. Heb. x. 38. "*qui verâ fide religionem Christianam amplectitur, ob hanc fidem felix evadet*;" thus detaching ἐκ πίστεως from

δικαιος, and connecting it with ζῆσται, and appealing for proof of this interpretation to Taylor's Notes upon Demosthenes, where the word δικαιος is explained, "qui eam rem rite ensequitur, in quâ occupatur." Schleusner also interprets δικαιοσ "is qui Deo probatur et eb eo beneficiis ornatur," and alleges besides other more doubtful passages, Rom. ii. 13. where δικαιοσ certainly corresponds with δικαιοθησεται. It will probably be thought, that the ordinary signification of the word, by just or righteous in all its latitude of interpretation is sufficiently accurate; and it may be laid down as a general proposition, that the righteous man shall live by faith, and that by the mere merit of his works, or without faith, he cannot be saved: or if Biel's interpretation of πιστις by "veritas, certitudo, fœdus firmum," supported by the addition of μὲν in the LXX. be preferred, it will be equally true, that the righteous shall live in the faithfulness of the promises of God.

The former is the more natural and obvious interpretation, and more consistent with the context at least of the other passages, in which the quotation occurs. The interpretation, which has been given, of the latter part of the verse is supported by the excellent comment of Whitby:—

"Note 2dly. That εὖ δὲ ὑποστειληται, refers plainly to the just man, the man who lives by his faith; and in the prophet, to him that is with faith and patience to wait for the accomplishment of the vision; and ver. 39. the υποστειλαμενος, the drawer back, stands opposed to him that believeth to the salvation of his soul; the words do therefore plainly suppose, that the just man who liveth by that faith, in which if he persisted, he would save his soul, may draw back into perdition. And this is also evident from the ensuing words, my soul shall have no pleasure in him; for they do plainly intimate, that God took pleasure in him before his drawing back, for otherwise this threat would signify nothing, the Lord taking pleasure in just men only, and such as live by faith.

"Note 3dly. that εὖ δὲ may be rendered

not hypothetically, and if, but cum vero semel subtraxerit, but when he shall draw back, which I have shewn to be the common import of the Greek εὖ, Note Chap. iii. 15. But if we read them hypothetically, the supposition cannot be of a thing impossible, for then God must be supposed to speak thus; If the just man do that which I know is impossible for him to do, and which I am obliged by promise to preserve him from doing, my soul shall have no pleasure in him; which is to make God seriously to threaten men for such a sin, of which they are not capable, and of which they are engaged to believe that they are not capable, if they believe the doctrine of perseverance, and so to threaten them to no effect."

To the Editor of the Remembrancer.

On the Signification of the Adjective πᾶς, in the New Testament.

Sir,

I AM not concerned with the defence of the translation of Onesimus, though it is at least plausible; but I cannot forbear to offer some observations on a point where he has been attacked: I allude to the construction of the adjective πᾶς, when in the singular number. If Onesimus meant to say that πᾶς is always to be rendered or understood distributively, he was manifestly wrong; but if he had the distinction in his mind, which I am about to make, he was not less decidedly right. The adjective πᾶς, when in the singular number, is to be rendered distributively and not collectively, unless the substantive to which it refers, be preceded by the article. The following passages will clearly point out the propriety of this distinction. Matthew xxii. 25. πᾶσα πόλις is every city. Matthew xxi. 10. πᾶσα ἡ πόλις is all the city. Luke xviii. 43. πᾶς ὁ λαὸς is all the people. Acts x. 35. ἡ παντὶ ἔθνῳ is in every nation.

The accuracy of this distinction will bear a critical examination; for it may be extended from sensible objects, to abstract and invisible properties. Of the passages pro-

duced by one of your correspondents, they either prove my assertion, or they contradict his own. As the idea of *totality* is determined by the insertion of the article, we shall find that the article is inserted with peculiar emphasis. Thus, in 1 Peter v. 7. *πᾶσαν τὴν μέριμναν ὑμῶν ἐπιτίθεντες ἐπ' αὐτὸν*, "casting *all* your care upon him." But still more forcibly, when our blessed Saviour promised the assistance of the Holy Spirit to his disciples, John xvi. 13. *ὁ ὃς ἡγήσεται ὑμᾶς εἰς πάντα τὴν ἀλήθειαν*, "he will lead you into *all* truth."

There can be no doubt that in our translation the word *all* is incorrectly used for *every*, and it is so used in ordinary discourse. I conceive that in the passages, Matt. 28. 18, *πᾶσα ἐξουσία*, and 2 Cor. ix. 8, *πᾶσα χάρις*, *πᾶς* is to be understood distributively. In Matt. xii. 31, *πᾶσα ἁμαρτία καὶ βλασφημία*, is rightly though paraphrastically rendered *all manner of* sin and blasphemy; but the sense of *πᾶς* is clearly distributive. In 2 Tim. 3. 16, *πᾶσα γραφή, θεόπνευστος*, our translation is faulty. I am aware that the present translation of this passage is defended by the advocates of the plenary inspiration of Scripture; but though I am a warm advocate for this doctrine, yet I would not defend it by such a misconstruction.

The attentive reader of the New Testament will be at no loss for examples to confirm what I have advanced; and I do not think that the tenacity of my argument will be broken even by that stubborn Hebraism *πᾶσα σὰρξ*. If there be any exceptions to my rule, they will be found when the adjective *πᾶς* is followed, not by a substantive, but by a participle with the article prefixed, and then *πᾶς* is to be understood distributively. *Πᾶς ὁ ἐρχομενος*, *πᾶς ὁ πιστὸς*, *πᾶς ὁ ἀκούων*, are to be rendered, "*every* one who cometh, *every* one who falleth, *every* one who heareth."

In the passage of Titus ii. 14, *πάσης ἐπιταγῆς*, must be understood distributively, whatever may be the

sense of *ἐπιταγῆς*. The sense of this last word I do not undertake to decide.

I am, Sir, &c. &c.

OXONIENSIS.

### To the Editor of the Remembrancer.

Sir,

YOUR sixth number contains the critical remarks of Onesimus on Titus ii. 15. His observations are ingenious; but a considerable doubt unquestionably remains, with respect to the propriety of his alteration in the received translation of the latter clause.

He says, in the first place, that *πᾶς*, when in the singular, must be understood distributively "every," not collectively "all." Now this is surely too general an assertion; for this adjective is very frequently used, especially by the sacred writers, in a collective sense. Particula non universalis simpliciter, sed indefinita. Bez. in Matt. iv. See Leigh's *Critica Sacra*, and Schleusner's *Lexicon*, v. *πᾶς*. And thus it corresponds with the frequent acceptation of the Hebrew כָּל, as may be seen by a reference to Biel's *Thesaurus*, and the Concordances of Trommius and Taylor. But, in truth, the word seems here to be used merely in a superlative sense, as *τὴν πᾶσαν μακροθυμίαν*, 1 Tim. i. 16.

Onesimus appears also to have narrowed too much the sense of *ἐπιταγή*, which does not commonly, if indeed it does ever in the New Testament, refer to a particular injunction or command. In Rom. xvi. 26, *κατ' ἐπιταγὴν Θεοῦ*, signifies, "according to the appointment (or 'determinate counsel') of God." Thus 1 Tim. i. 1. Cf. 1 Cor. i. 1. In 1 Cor. vii. 6, *κατ' ἐπιταγὴν*, seems to signify, "by divine authority, or inspiration." The apostle does not strictly confine himself to the usual import of the word, and to my mind it is not improbable, that he might



here have intended it very nearly in the sense which is given in the authorized version. Beza renders the clause "*cum omni imperio*," which Leigh interprets "with all peremptoriness of command," observing that *ἰσχυρῶς* "is a martiall word taken from the wars, wherein the captaine hath a power to presse souldiers, and to place them in the foreward, rereward, or wings, at his pleasure, from whence they may not start, under pain of martiall law."

And further, it may be questioned whether *ΜΕΤΑ πάντος ἰσχυρῶς*, can properly signify "*whenever* thou layest an injunction," which is the import of Onesimus's interpretation: this preposition, thus used with a genitive case, has very commonly an adverbial signification. Thus, Acts xvii. 11, *μετὰ πάντος προθυμίας*, "with the utmost readiness," and Acts xxiv. 3, *μετὰ πάντος ὑπακοῆς*, "with the most thankful acknowledgments."

I am, Sir, &c. &c.

J. S.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"And of these cities which ye shall give, six cities ye shall have for refuge."

Numbers xxxv. 13.

"THE North American Indian nations have most of them either a house or town of refuge, which is a sure asylum to protect a man-slayer or the unfortunate captive, if they can once enter it.—The Cheerake, though now exceedingly corrupt, still observe that law so inviolably, as to allow their beloved town the privilege of protecting a wilful murderer, but they seldom allow him to return home afterwards in safety; they will revenge blood for blood, unless in some very particular case, where the eldest can redeem. Formerly when one of the Cheerake murdered

an English trader, he immediately ran off for the town of refuge; but as soon as he got in view of it, the inhabitants discovered him by the close pursuit of the shrill war whoop, and, for fear of irritating the English, they instantly answered the war cry, ran to arms, intercepted, and drove him off into Tennase river, (where he escaped, though mortally wounded,) lest he should have entered the respected holy ground, and thus it had been stained with the blood of their friend, or he had obtained sanctuary to the danger of the community and the foreign contempt of their sacred altars. This town of refuge, called Choate, is situated on a large stream of the Mississippi, five miles above Fort London; where some years ago a brave Englishman was protected after killing an Indian warrior in defence of his property. The gentleman told me, that as his trading house was near to that town of refuge, he had resolved within himself after some months stay in it to return home, but the head man assured him that, though he was then safe, it would prove fatal if he removed thence. So he continued in his asylum still longer, till the affair was by time more obliterated, and he had wiped off all their tears by various presents. In the upper or most western part of the country of the Mushoge, there was an old town, now reduced to a small ruinous village, called Kossah, which is still a place of safety for those who kill undesignedly. It stands on commanding ground, overlooking a bold river, which after running forty leagues, sweeps close by the late French garrison, Alebamah, and down to Mobille sound, two hundred leagues distance, and so into the gulf of Florida. In almost every Indian nation there are several peaceable towns, which are called old beloved, ancient, holy, or white towns (white being their fixed emblem of peace, friendship, prosperity, happiness, purity, holiness, &c.)

they seem to have been formerly towns of refuge, for it is not in the memory of their oldest people, that ever human blood was shed in them, although they often force persons from thence, and put them to death elsewhere. *Adair's Indians*, p. 158.

If any one of their captives should be fortunate enough to get loose, and run into the house of the Archimagus, or to a town of refuge, he, by ancient custom, is saved from the fiery torture, these places being a sure asylum to them, if they were invaded and taken, but not to invaders, because they came to shed blood." *Adair*, p. 389.

"Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall surely be put to death." Numbers xxxv. 31.

The following extracts prove how indelibly this idea has been impressed upon uncivilized nations, whose laws too literally adhered to the precept.

"On arriving at Niagara, we found great numbers of the Mississaguis Indians dispersed in knots in different parts of the town, in great concern for the loss of a favourite and experienced chief. This man had been killed, it appeared, by a white man, in a fray which happened near to the principal village of the Mississaguis nation. The remaining chiefs immediately assembled their warriors, and marched down to Niagara, to make a formal complaint to the British government. To appease their resentment, the commanding officer of the garrison distributed presents among them to a large amount, and, amongst other things, they were allowed no small portion of rum and provisions, upon which the tribe feasted according to custom, the day before we reached the town; but the rum being all consumed, they seemed to feel severely for the loss of their chief. Fear of exciting the anger of the British government, would prevent them from taking revenge openly on this occasion, but I was informed by a

gentleman in the Indian department, intimately acquainted with the disposition of the Indians, that as nothing but blood was in their opinion deemed sufficient to atone for the death of a favourite chief, they would certainly kill some white man, perhaps one perfectly innocent, when a favourable and secret opportunity offered, though it should be twenty years afterwards." *Weld's Travels in America*, vol. ii. p. 84.

The following trait is a corroboration of the same disposition.

"One of the North American Indians, belonging to the environs of Fort Blount, had lost one of his horses, which had strayed from his plantation, and penetrated some distance into the territory of the Cherokees. About a fortnight after, it was brought back by two of that nation; they were scarcely fifty yards from the house, when the owner perceiving them, killed one upon the spot with his carabine; the other fled and carried the news to his countrymen. The murderer was thrown into prison, but was afterwards released for want of evidence, although he stood convicted in the eyes of every one. During the time he was in prison the Indians suspended their resentment, in hopes that the death of their countryman would be revenged; but scarcely were they informed that he was at liberty, than they killed a white, at more than 150 miles from the place where the first murder had been committed. To the present moment we have never been able to make the Indians comprehend that punishment should only fall upon the guilty, they conceive that the murder of one or more of their people, ought to be avenged by the death of an equal number of individuals belonging to the nation of the person who did the deed." *Michaux's Travels*, p. 215.

"Among the Circassians, all the relatives of the murderers are considered as guilty. This customary infatuation to avenge the blood of relations, generates most of the feuds

and occasions great bloodshed among all the tribes of Caucasus; for unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called Thilil-Uasa, or the *price of blood*, but neither princes nor Udens accept of such a compensation, as it is an established law among them to demand blood for blood."

*Pallas's Travels*, Vol. I. p. 405.

"The interest of the common safety has for ages established a law among the Arabians, which decrees that the blood of every man who is slain must be avenged by that of his murderer. This vengeance is called *Tar*, or retaliation, and the right of exacting it devolves on the nearest akin to the deceased. So nice are the Arabs on this point of honour, that if any one neglects to seek his retaliation, he is disgraced for ever. He therefore watches every opportunity of revenge; if his enemy perish from any other cause, still he is not satisfied, and his vengeance is directed against the nearest relation. These animosities are transmitted, as an inheritance, from father to children, and never cease but by the extinction of one of the families; unless they agree to sacrifice the criminal or *purchase the blood* for a stated price in money or in flocks. Without this satisfaction there is neither peace, nor truce, nor alliance, between them; nor sometimes even between whole tribes. There is *blood between us*, say they, on every occasion, and this expression is an insurmountable barrier." *Volney's Travels in Egypt and Syria*, Third Edit. Vol. I. p. 367.

"The Nubians possess few traces among them of government, or law, or religion. They know no master, although the Cashief claims a nominal command of the country. They look for redress of injuries to their own means of revenge, which in

cases of blood extends from one generation to another, till blood is repaid by blood. On this account they are obliged to be ever on the watch and armed; and in this manner even their daily labours are carried on, the very boys go armed.

*Light's Travels*, p. 95.

To the Editor of the Remembrancer.

Sir,

As a warm advocate of the Bible Society, and a member of the Established Church, I have perused, with a mixture of pain and pleasure, Mr. Cooper's letter to Mr. Lloyd, in reply to this gentleman's charges against the members of that society.

Mr. Cooper's refutation of Mr. Lloyd's first, second, fourth, and fifth objections, is most judicious and satisfactory. Mr. L. seems to have concentrated the pith and marrow of all that has been written against the institution, and Mr. C. has as ably condensed all that has been said in its defence, upon these points; and had Mr. C. passed over the third charge, which was included and ably rebutted in his reply to the second, his pamphlet would be calculated, above all that has been written, to benefit the institution, to heal the breach, to convince the gainsayer, and to satisfy the public mind. But, alas! alas! his arguments and sentiments on the third charge have destroyed the salutary influence of the whole, on the minds of those especially, whom we would gladly persuade, and have wounded the feelings of some of the best friends of the society, who as members of that institution feel, that Mr. Cooper's low sentiments of Church government and Church schism will be imputed to them by the opponents of the Bible Society.

Mr. Cooper would have done well to recollect that many of his brethren who are engaged with him in this good work, and all those whom he would

gladly gain over to it, are very tender on all points of difference between the Church and the Dissenters. Mr. Cooper may be assured, that there are a very large body of the friends of the Bible Society, who revolt with all their feelings, heart and soul, and common sense, at his arguments respecting dissent from the Church. His defence on that head was uncalled for, and seems to be forced on the public notice, with more regard to the Dissenters' feelings than those of his brethren.

Mr. Cooper asks, "Is episcopal ordination, though primitive, though apostolical, yet the only, the exclusive way, in which God has provided, or does at this time provide, pastors and teachers for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ?"

Had Mr. C. and his ancestors before him been born and educated in the heart of the kirk or the conventicle, I should not at all be surprised at the question, knowing well the powerful influence of early education and native prejudice. But that a minister of our Established Church should put the question, as if it were impossible for a Presbyter of the same Church to answer it in the affirmative, fills me with astonishment and heartfelt sorrow.

I would beg leave to ask Mr. C. a few questions in reply. Can there be any ordination to the Christian ministry which is not primitive and apostolical? And can all the contradictory, clashing, contending sects of this kingdom be all primitive and apostolical? And can Mr. C. not trace ordination by bishops from the present bishops, in one unbroken chain, to Timothy the first Bishop of Ephesus and Titus of Crete. This, I think, Mr. C. will not hesitate to answer in the affirmative; for the establishment of these three orders, bishops, priests, and deacons, we have more clear evidence and records of Scripture, and more texts to support us, than we have for infant-baptism, or for the change of the

Sabbath from the last to the first day of the week; and more numerous testimonies of the establishment of these three orders in every National Church under Heaven, by the appointment of the Apostles, than we have of the authenticity of many of the canonical books of the New Testament.

I would put another question to Mr. C.:—If it be granted that true ordination must have been instituted by the Apostles, and must have come down in unbroken succession from their time to this, did the Apostles also institute Prebyterianism, Anabaptism, Independentism, Quakerism, and the innumerable other sects, some ordained by the Presbyters, some by the people, some by themselves, and some discarding all ordination whatever? And have all or any of these come down in uninterrupted succession from the time of the Apostles to the present day?

Again—was there ever heard of, or was there a Christian Church on the face of the earth without bishops, priests, and deacons, for the first fifteen hundred years, till about two hundred years ago?

Mr. C. goes on to say—"Indeed, Sir, it is wise to pause before you venture affirmatively to decide a question, which the Scriptures have not decided; which the articles of your Church, with her characteristic modesty on points unsettled in Scripture, have not decided: which the laws of the British empire, by establishing the Church of Scotland, and declaring it in the Act of Union, to be a true Church of Christ, have in fact decided negatively. It is wise to pause before you venture to predicate a conclusion, which necessarily involves in it such tremendous consequences, which would at once unchurch the Church of Scotland, and many other of the reformed Churches; which would assign the names of upstarts and intruders to men, on whom God has fixed the broad seal of his sanction and authority, on such men as Howe and Henry, as Watts and Doddridge; and would consign over a large portion of our present population to the uncovenanted mercies of God."

Have the Scriptures then indeed not decided this? Have Christ and

his Apostles left the choice of ordination to the dashing, fickle, fluctuating, ever-varying imagination and corrupt passions of mankind; and Church government to be scrambled for, or erected *imperium in imperio*, a bone of contention to the end of the world? And must we concede to the infidel his favourite argument, viz. that Christianity, the Scriptures, and the authors of them, have been the real cause of all the lamentable effusion of civil and royal blood within this united kingdom? Surely the friends of Christianity do not consider that this is one of the most cruel imputations that ever the enemy could allege against our holy religion. All the clashing kinds of Church ordinations and governments must be wrong, one only excepted; which that one is, I leave Mr. C. to judge. It is impossible that contradictions can accord with the Scriptures, or divisions find any sanction from the Gospel of peace.

But with regard to Scripture authority for what we are contending, what will Mr. C. say to our blessed Saviour's ordination of the twelve Apostles and the seventy, the one with supreme ruling power over the other; what to that commission given to the twelve exclusively—"As my Father hath sent me, so send I you, whose sins ye remit they are remitted, and whose sins ye retain they are retained." Was this power to die with the Apostles, or was it to descend to their successors to the end of the world? "Lo, said he, I am with you always, even unto the end of the world." Then after our Lord's ascension and the descent of the Holy Ghost, what will Mr. C. say to the Apostles ordaining not only deacons and presbyters, but Timothy and Titus with episcopal authority, with St. Paul's own authority to ordain. "Lay hands suddenly on no man." 1 Tim. viii. 22. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders

in every city; as I had appointed thee." Titus i. 5. How is it, that in all the Epistles and Acts of the Apostles, there is not a word about authority to ordain, or directions to examine and select ecclesiastical officers, except to Timothy and Titus?

Now if there should arise any doubt or dispute, whether this third order were the successors of the Apostles, whether they were not the same as what we call bishops, with exclusive power to rule and to ordain—how is the dispute to be satisfactorily decided? What can afford us reasonable satisfaction on this important point? Who can explain to us the Apostles' meaning?—None but the cotemporaries and disciples, and immediate successors of the Apostles, and the recorded practice of the primitive Church, when no temptation of ambition or avarice could induce any man to take on him that office; when a bishop and a martyr were synonymous terms. The writings and practice of the primitive fathers, whose veracity was never disputed, are the best comment on the Scriptures, and that government which the Apostles established in the Church.

Now not to mention the testimony of Clemens Romanus or Ignatius, the one the immediate descendant and fellow-labourer of St. Paul, the other the disciple of St. John, what will Mr. C. say to the Angels in the Revelations? What to the testimony of St. Irenæus, concerning Polycarp, who was one of them, whom he makes to be ordained Bishop of Smyrna by the Apostles themselves? What to the testimony of Clemens Alexandrinus, who mentions bishops among other officers of the Church settled by St. John? What to the testimony of Hegesippus, who makes the kinsmen of our Saviour to have been made bishops from Domitian's time to that of Trajan? What to those who mention St. James to have been made Bishop of Jerusalem by the Apostles themselves? What of the seven bishops, whom Poly-

crates mentions as bishops in his own see before himself, the first of whom seems to have begun in the Apostles' times? Nay, what to all those catalogues of bishops succeeding in the four Patriarchal sees, particularly the fifteen in Jerusalem, from St. James to the destruction of the Jews under Adrian? Nay, what to the succession of all the Apostolical sees, to which the Fathers of the second century do so solemnly appeal to prove their own doctrine apostolical, in opposition to the doctrine of the heretics? Can any one think all these to have been wilful mistakes, in a matter of fact so near their own time, without so much as the least colour of ground in history? How then shall we be assured that the same men were not mistaken in delivering to us the books of the Apostles, which were not more notorious to them than the government of the Apostles. I could fill a volume with authorities from all the Fathers of the four first centuries; and, as I have already observed, this line of apostolical succession of bishops continued through all ages of the Church to the present time, and no other government than episcopal was ever heard of in the world for the space of fifteen hundred years.

With regard to what Mr. C. asserts respecting the articles of our Church and the laws of the State, I must beg leave to deny that either the articles of our Church or the laws of the British empire have declared any Church to be a true Church without bishops, priests, and deacons. On the contrary, I assert, that the statute laws of the realm, (Stat. 13. Eliz.) say, that no man may be a lawful minister of the Gospel without episcopal ordination, and the article of our Church, to which Mr. C. alludes, can bear no other construction.

But the truth of the matter is, the King and Parliament have no more power to make a Church true or false, than I have to make an Em-

peror of Morocco. Civil peace and prosperity are the great objects of civil government; and whatever religion or confession is most likely to promote the end and purposes of civil polity, these they will adopt, protect, or tolerate. Our Church is indebted to the State only for its protection, and she gratefully acknowledges her obligation; but for doctrine, ordination, and all things pertaining to God, she looks to Christ alone, the laws of the Gospel, and the wise practice of the Apostles. To acknowledge otherwise, is to grant the Papist a favourite accusation against our Church, viz. that the king is our pope; that his majesty makes bishops, and governs all our spiritual concerns; but all civil interference with our spiritual concerns we absolutely disclaim. Government will afford a similar sanction to the Antinomian Baringites, the blasphemous Socinians, and the deluded followers of Joanna Southcott, that it does to the Church of Scotland and the innumerable sects of this country.

I would ask Mr. C.—Suppose half a dozen rebellious priests of the present day conspired to violate their oaths of canonical obedience to their bishop, assumed episcopal powers, professed to ordain, and set up a new mode of worship and Church government, under pretence of greater godliness; if these men wrote and preached, and prayed like Angels, does Mr. C. really think that God would put the broad seal of his sanction and authority on their proceedings? And suppose that their followers, two hundred years hence, become a nation, and spread over the half of another nation, does Mr. C. imagine that the evil would be diminished by its long continuance, or that an error, two hundred years old, would not be an error still, the same error that it was in the beginning?

Henry, Watts, and Doddridge I revere. God forbid that I should think any man is to be saved by the



law or sect which he professes; for as our article says, "Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved." Wherever I meet a devoted servant of this great master, whether Papist or Protestant, Churchman or Dissenter, if I am sure he is godly at heart, or Christian without guile, I embrace him with my best affections, and look upon him as my brother and my friend. But if as a Papist, he was as pure and perfect as St. Peter, I would not believe his Church was without errors; or if as a Dissenter, he was as ardent and faithful as St. Paul, I would not believe he was on the right foundation, or that his Church had apostolical sanction. I frequently hear these three eminent men quoted as a sanction and justification of the whole body of Dissenters of every description. But this is an error of the same kind with making an act of parliament the test and proof of a true Church. If Henry, Watts, and Doddridge justify Dissenters by their holy life and pious labours, so do Thomas a Kempis, Bishop Fenelon, Pope Ganganelli, and Professor Van Esse, justify all the corruptions of the Church of Rome. Nay Socrates, Plato, Plutarch, Solon, and Epicetetus will reconcile us to Paganism. It is not men we are enquiring into, it is an office, the office of apostolical ordination.

Mr. C. continues—"If there be other lawful modes of ordaining ministers, than that which our Church retains, and if as the twenty-third article of our Church declares, we ought to judge those lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation to call and send ministers into the 'Lord's vineyard,' then I would ask, 'who is to judge in these matters,'" &c.

By this it would appear that Mr. C. is not quite sure whether any or all the denominations of Dissenters are not as lawfully and spiritually ordained as he is.

I have already hinted, that Mr. C. entirely mistakes the spirit and meaning of this twenty-third article of our Church. It was drawn up with the other articles in the reign of Edward the Sixth, by Archbishop Cranmer and the other able reformers of that time, when a Dissenter, or the idea of a Dissenter from the Episcopal Church, was never contemplated or dreamt of. By the men then, who have public authority given them in the congregation to call and send ministers into the "Lord's vineyard," Archbishop Cranmer could have meant none other than bishops. He must have been endued with the spirit of prophecy to have foreseen either Presbyterians, Independants, or Quakers; or if he had foreseen any such, he would have taken care to word the article so as to put it out of the power of Mr. C. to mistake his meaning. The practice of our Church is the best comment on this twenty-third article, and the sense of the laws of the British empire. A dissenting minister conforming to our Church is never admitted to any of the functions of the sacred order without episcopal ordination; whereas a Popish priest is always received without re-ordination. I must again repeat, that before the reign of Queen Elizabeth, about two hundred years ago, there had never been a Church of Christ in the whole world without bishops, priests, and deacons.

Mr. C. farther asks—"Who is to decide on the lawfulness or unlawfulness of those proceedings, by which any individual, who dissents from the form and discipline of our Church, claims to have been chosen and called to the work of the ministry?"

So then I am not to decide on the lawfulness or unlawfulness of those proceedings, by which the Socinian, who blasphemous my Saviour; or the Antinomian, who tramples on his laws; or the Quaker, who rejects the Sacraments; claims to have been chosen and called to the work of the ministry!

Mr. C. adds, "I know that if he has separated himself from us without a sufficient plea, and has thrust himself into the sacred office without a lawful calling, he is on these accounts a sinner before God."

I would solemnly ask Mr. C. what good plea can any man have to separate himself from our Church? Our Church, which has been the admiration of all the reformed Churches, and whose episcopal hierarchy Calvin and Beza highly applauded and congratulated, as it appears in their several letters to Queen Elizabeth, to the Archbishop of Canterbury, and others of our English bishops: they prayed heartily to God for the continuance and preservation of it: they lamented their own unhappy circumstances, and wished for episcopacy in their own Churches, the want of which they owned as a great defect, but called it their misfortune rather than their fault; and the learned French Hugonots have often pleaded the same in their own behalf.

Unless they have separated themselves from us for some such sound pleas as compelled us to reform from the Church of Rome, I cannot see how their dissent can be justified. And what were their pleas? At first, and for some time after, in the reign of Queen Elizabeth, the sole cause of separation was, the use of the surplice, and the cross in baptism. Can Mr. C. be at a loss to decide on a man's plea of separation, and the lawfulness of his calling, who breaks the peace of the Church for such reasons as these? for the mere external rites of religion, and thrusts himself into the sacred office? But this is not all, as is always the case when the first breach is made, objections were crowded on objections from year to year, against the ring in marriage, kneeling in Church, the *Te Deum*, the confession of faith in the Creed, reading the commandments, and the prayer belonging to that service, a prescript form of catechism, confirmation, the solemnities of burying the dead,

thanksgiving after child-birth, &c. &c. till at last they laid their axe to the root of the tree, and cut down prelacy and monarchy at a blow, split and divided among themselves into innumerable sects and schisms, till in the course of a few years after the subversion of episcopacy, the land was filled with profaneness, and with the most blasphemous doctrines and licentious morals that Satan himself could suggest to the minds of men: insomuch, that I verily believe, if episcopacy had not been restored, there would not have remained one vestige of pure Christianity in this country in the course of twenty years more; which will be the case again, if God in his infinite mercy does not continue to bless, protect, and defend the Established Church.

Can Mr. C. suppose that men were moved to this by the Holy Ghost? Let Mr. C. compare the 17th chapter of St. John with this schism in the body of Christ. I can never believe that such divisions can be pleasing to the God of peace and order, to that most loving Saviour, who prayed with his dying breath, "Holy Father, keep through thine own name those whom Thou hast given me; that they may be one, as we are."

I feel nothing but good will towards our dissenting brethren, my controversy is not with them, nor would I willingly provoke or offend them. I address myself solely to the members of the Established Church, whose erroneous notions on Church government and ordination arise, I am persuaded, more from their want of information in ecclesiastical matters, than from any disaffection to the Established Church. The more popular and respectable the man, the more injurious his doctrine on this head. His opinions will confirm the Dissenter in his error, and decide the wavering Churchman, who is already halting between two opinions, between the Church and the Conventicle. There are too

many of the pious members of our Church, who are already too much inclined to join the Dissenters; and I can hardly conceive a shorter method of encouraging their error and injuring the Church, than that of a respectable popular clergyman publishing such doctrines as Mr. Cooper has advanced. It is very evident that men holding such opinions, as Mr. C. entertains, would feel no scruple of conscience in conforming to the dissenting mode of worship and Church government, should a struggle ever take place between the Episcopal Church and the Dissenters. This happened once before, and may occur again. The popular Clergy, who entertained Mr. Cooper's sentiments in the days of Charles the First, finding by the pre-eminence they had gained in the minds of the people, they would become bishops themselves in temporals and spirituals, felt no scruple in voting the abolition of episcopacy, and of bringing it to pass by every means in their power. My feelings, therefore, revolt at the proceedings of any member of our Church, who sends abroad such loose and undecided sentiments on the divine institution of Church government and episcopal ordination; and if he be a clergyman, I am filled with sorrow and regret.

#### EPISCOPALIAN.

#### *To the Editor of the Remembrancer.*

Sir,

AMONG many other excellent "observations on Mr. Faber's third volume of a Dissertation on the Prophecies," in a late tract so entitled, is the following:

"The evils of schism are daily increasing; and from no sect does the Church receive more detriment, and is apparently in greater danger, than from the sect of Methodists; intruding into every fold, and calumniating every true and faithful shepherd, they are undermining, as far as they

are able, the pastoral connection between the parish priest and his flock."

Many of the Clergy, I am persuaded, will, as I have done, with painful feeling acknowledge the truth of this observation. Whilst they deplore "the evils of schism," which divides their flocks, and produces disunion and discord among those who the great head of the Church fervently prayed to his Father might be united, and form one mystical body, and whom his Apostles also emphatically exhort to be of one mind, judgment, faith and worship; they must feel that the chief authors of these evils, which now so grievously interrupt the unity of the Established Church, are the Methodists. These people are, in general, now no longer, as they used formerly to be, only occasional separatists from the Church, dividing their attendance and services between that and the meeting-house, but they almost wholly separate from it, and disclaim its authority. Their schism is obvious. They usurp the right of ordination, disregarding that spiritual authority from which alone it can be justly derived, and assume the power of administering all sacred offices, even the Holy Sacraments themselves. And who are they who thus arrogantly intrude themselves into these sacred offices, or are appointed by others equally unauthorized? Even men, in many cases, whose education and habits have by no means been such as to qualify them for the office of spiritual instructors to others, but who are themselves uninstructed and ignorant, and taken often from the lowest occupations; whose moral characters too have, sometimes, been in direct opposition to that holy religion which they profess to teach. And what do their hearers gain in exchange for the service of the Established Church which they forsake? They have the extemporary prayers of an uninstructed individual, instead of the devotional exercises of the Church, which have

been composed beforehand with the utmost care, and most judiciously adapted to the spiritual wants of the people; prayers, in which they cannot be prepared to join till they have heard them, and judged of their propriety, and the opportunity of making them their own is past: they have no portions of Holy Scripture read, which form a most essential part of the daily service of our Church: they have hymns, of an enthusiastic and rapturous strain, abounding often with false and dangerous doctrine, instead of the inspired Psalms of David: they have the crude and undigested effusions of low and illiterate preachers, who commonly address themselves to the passions of their hearers, or amuse their fancies with idle tales, instead of the scriptural discourses of the ministers of the Church, written with previous care, and generally adapted to the liturgy and season. It is surprising to think of the difference that exists between the service of the Church and the methodistic conventicle, and that such numbers should be found, in almost every place, so destitute of good taste and sense in devotion and religious exercises, so unmindful of that spiritual authority which belongs to their regularly appointed pastors, so regardless of the obedience due to the great Shepherd and Bishop of their souls, as to prefer the latter. Yet this is what we have now very generally cause to regret; and the Methodists, in these days, withdraw from the Church in great numbers, even where its services are performed with the utmost regularity, and every care is taken that no offence be given them. No attention that the lawful pastor can shew will now serve to conciliate them, or bring them back to the fold which they have forsaken. If he venture to remonstrate with them on the sin of schism, and its many evil consequences, they will plead the advantage of better edification, or, more frequently, from the mo-

rose and uncourteous spirit which prevails in them, return an uncivil answer. Instead of submitting to his authority, they are more inclined to consider the interference of the regular clergyman as an intrusion, and give him such a reception as will discourage it in future. If he complains of any irregularity of conduct among them, he is perhaps told that he will find something worse among his Church people. His authority and counsel are set at nought.

Further, wherever their influence is sufficient, and this is the case in many of our country villages, they controul the education of the poor children, and bring them up in habits of separation from the Church. In many such parishes there is no regular provision made for the support of a school; and the consequence is, that the methodistical, which is often the prevailing party, appoint some needy person of their own persuasion, who derives a precarious support from the union of the village schoolmaster with the Methodist preacher. Hence the children are carried to the meeting-house on Sundays, where also they have generally a Sunday-school, and alienated betimes from their proper spiritual pastor and the Church. The catechism is neglected, or only partially and imperfectly taught; and the children are trained up with more respect for the collection of hymns, designed for revivals and camp-meetings, than for the book of Common-prayer. The influence of the clergyman alone, undermined as the connection between him and his flock in many places now is, I am persuaded, is not sufficient to remedy this evil. Much is yet wanting to give the system of national education its full and proper effect in our country villages. It is greatly to be wished that some superior controul were exercised in them by government, as to the appointment of schoolmasters; that it should not be left to the spirit of party; that

some better provision were made for them, and that they should be subjected to visitation and inquiry, especially in regard to the religious part of the education. The connection that now subsists between some parochial and central schools, is too lax to answer any good purpose. Many country parishes refuse all connection with the schools generally established in the county towns on the national plan, and choose rather to go on in the old course, with the power of indulging their schismatical propensities. The licence of the bishop, in the appointment of schoolmasters, is seldom thought of, or sought. While in towns and populous places there are numbers who, by their personal attendance and direction, will see that the great machine for the national education is conducted aright, in many of the remote villages it is either not established at all, or fails of its purpose. Yet, there being a national establishment for religion, it is most desirable and expedient that there should also be a national establishment for education, efficient in every parish in the kingdom, that so important a work be not left to the prejudice and controul of sectaries, and the rising generation, in many places, be alienated from the Established Church.

In accordance with the sentiments of the author quoted in the beginning of these remarks, is the opinion of the late Bishop Horsley on this subject.

"It is said that the Methodists are unremitting in their attempts to alienate the minds of the laity from their proper pastors, the regular clergy. I fear there is too much truth in the accusation; and this schismatical spirit, and this desire of promoting schism, I take to be their principal crime; and a heavy crime indeed it is." *Charges*, p. 221.

It is what in the Church service is continually deprecated, as contrary to the prayer and will of Christ, and the mind of his Apostles; and what, if it continues to prevail, will

render abortive the pains that are taken for enlarging our Churches, and increasing their number. The Bishop adds,

"The effectual way to counteract these attempts, and to stifle schism in its very birth,"—"is to take heed to the soundness of your own doctrine, and the innocency of your own lives."

This, no doubt, is the indispensable duty of every clergyman; and I heartily wish it were indeed an effectual way also to stop the progress of schism. But, I fear, the experience of many clergymen will convince them, that taking the most diligent heed to their conduct and their doctrine, they cannot conciliate the Methodists, nor rectify their schismatical spirit. Whether their schism is now more absolute and decided than it was in the year 1806, when the Bishop delivered the Charge which I have quoted, I cannot say; but certain it does appear, that neither the most exemplary behaviour on the part of the clergy, nor their care to bring forward in their sermons such subjects as the Liturgy in succession points out, nor the excellence of the liturgical service itself, performed with the best attention, will secure, on their part, a regular, or even occasional, attendance at Church. If, indeed, the clergyman be of that party which is improperly denominated evangelical, or if he slur over, or perhaps curtail, the Liturgy, and dwell largely in his sermon on the calvinistic doctrines, that is, in other words, if he be himself methodistical, he will have them for his auditors, and obtain from them the name and reputation of a Gospel minister. And great, it is to be feared, is now the party of such clergymen in the Establishment, as, praying continually to be delivered from schism, yet favour it in the Methodists, and help to confirm them in those habits of separation, which are full of danger to the Church. Though, as the Bishop

observes, "the pure, unsophisticated, unmutated doctrine of the Gospel, will always speak for itself," as delivered by the regular clergy, it does not now speak with such authority as to procure the attendance and respect of separatists, or preserve itself even from calumny or reproach. If such are sometimes among their occasional hearers, they are often found to gainsay and resist the words of evangelical truth and soberness. Instead of being "cured of their schism, and brought to repent of it," by the preaching of "the pure, unmutated doctrine of the Gospel," they will rather deny that the Gospel is preached at all; and if the sin of schism, so earnestly deprecated by Christ and his Apostles, "and the guilt that is incurred by separations of communion," be touched upon in their hearing, they immediately take offence, and will not suffer such words of exhortation. It is therefore a most difficult part which the clergy, in these days, have to act in regard to separatists such as these; who are so self-conceited, as not to acknowledge themselves to be in any error; who exult in their separation, as more conducive, than the Church, to their spiritual edification; who presumptuously usurp the sacred office of the priesthood, break through all ecclesiastical order, and set up the lowest and most illiterate of the people in the office of public teachers; who, with pretended humility, yet indulge a great degree of spiritual pride, and despise and condemn others, even those who, by apostolical authority, are appointed to be spiritual guides, and faithfully do the work of evangelists. Let them, as the Bishop advises, "take frequent occasion to instruct the people in the origin, the nature, and the privileges of that society which is called the Church;" let them "set forth to them how much it is the duty of every member of the Church to hold the unity of the spirit in the bond of peace;" yet shall they labour in vain with

regard to the Methodists, who either will not hear them at all, or hearing, will undervalue and revile their endeavours. With the full persuasion of their own superior holiness, and clearer insight into religious truth, they resist every effort that is made to bring them back into the communion of that Church which they have deserted. With the observation, therefore, of the author from whom these remarks took their beginning, must they be concluded, that "from no sect does the Church receive more detriment, and is apparently in greater danger, than from the sect of the Methodists."

I am, Sir, &c. &c.

W. X. Y.

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*An Account of the Rev. Mr. Walker,  
formerly Curate of Seathwaite, in  
the North of Lancashire.*

MR. WALKER was born Dec. 21, 1710, at Under-Cragg, in the village of Seathwaite, of obscure but respectable parents. As there was no school in Seathwaite, he received his education at Ulpha, and in Eskdale, under a Mr. Parker. Before he was 17 years old, he had the misfortune to lose his father; and being the youngest of twelve children, without any provision for life, he was constrained to leave home. His eldest brother inherited the patrimonial estate, and lived to the advanced age of 96 years. Mr. Walker obtained the situation of master of the school at Gosforth, between Egremont and Whitehaven, in Cumberland. He continued there two or three years, and was much respected for his learning and modest behaviour. From Gosforth, he removed to Buttermere, where he obtained a nomination, and assumed deacon's orders. The situation at Buttermere was by no means sufficient to procure even the necessaries of life; but as Mr. Walker had always lived in self-



denial and carefulness, he preserved, amidst all the harassing cares of extreme poverty, the mildest and most contented behaviour. Luxury and the refinements of society were not then practically known in those wild districts; to be without them, was accounted no deprivation. Mr. Walker having entered the sacred profession with the most conscientious motives, and anxious to fulfil its numerous duties, spared no trouble or fatigue to render himself capable of being useful. But his poverty was a great obstacle to his literary improvement. His salary, if there was any, was so small, that even in that country, and at that time, when so little would have done, he could not possibly, by teaching school, and the benefice of the church, supply himself with the common support of life. To remove, in some measure, this misfortune, he engaged to instruct the children, and perform the clerical duty of the parish, on condition that the parishioners should provide him with board and lodging. It was agreed, that Mr. Walker should live, at each of their houses, about a week or a fortnight, in the year. Thus all the time he remained in Buttermere, he was removing from house to house. This mode of living would to many have been too restless and uncomfortable, but to Mr. Walker it was productive of many advantages, besides the daily opportunities it afforded of mingling with his flock, of knowing their failings, and removing their uncouth prejudices. Having been always accustomed to rise early, to work hard, to endure all the extremities of cold and wet, he found no difficulty in apparently laying aside the dignity of his office, and offering, for a small remuneration, to assist his friends in their pastoral and agricultural pursuits. Here he began to exercise himself in those arts, and in those offices, which are commonly far distant from the sanctity and respectability of a teacher of salvation. His situation secured

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him bread only, and that of an inferior sort. He had need of many other things to make life tolerable. To a mind ever intent upon labour, and ingenious in operation, all employments, by which his wants might be supplied, were alike acceptable. In the mornings, before school time, and in the evenings, he laboured in manual occupations: during the day, he taught school. He made his own sermons, and performed the whole duty twice on Sundays. In summer, he rose between three and four o'clock, and went to the field with his scythe and his rake, and in harvest time, with his sickle. He ploughed, he planted; he went upon the mountains after the sheep; he sheared and saved them; he dug peat—all for hire. When engaged in these employments, he would be at work long before those who were regular labourers, and remain after they had finished their day's work. Nor was he only diligent in such labours, but he excelled. In winter, he occupied himself in reading, writing his sermons, or in those domestic employments, which are now generally performed, if not with machinery, by old and indigent females. He was an excellent spinner of linen and woollen thread. All his own clothes, and afterwards those of his family, were of his spinning. He knit and mended his own stockings, and made his own shoes. In his walks, he never neglected to gather the wool from the hedges, and bring it home. He was also the physician and lawyer of the place: he drew up all wills, conveyances, bonds, &c.; wrote all letters, and settled all accounts; and frequently went to market with sheep, wool, &c. for the farmers. In the midst of all these occupations, he frequently indulged in a romantic fondness for his native place. Though it is to this day one of the roughest and most secluded glens in the north of England, without any rural beauties, wild, barren, and dreary, yet all his desires and wishes were, that he might live

in his native place, and feed the flock to which he belonged. The curacy of Torver, a village not far from Seathwaite, becoming vacant, he applied for the situation, and obtained it. Torver is pleasantly situated on the banks of Coniston Water; and was capable of affording more of the comforts of life than Buttermere. He lodged with one Higham, a butcher, by whom he was much respected. On coming to Torver, he took priest's orders. Having prevailed upon a decent young woman, for whom he had contracted a tender regard, to relinquish her duty in Buttermere, he had almost determined to enter into the marriage state immediately. But delaying a little longer, in the expectation that Seathwaite might want a pastor, his wishes to obtain the situation were gratified. For though Torver was on all accounts to be preferred, yet Mr. Walker had so much partiality for Seathwaite, that he voluntarily gave up all pecuniary considerations, married, and took his wife there. She used afterwards to say, "that though Buttermere was not one of the most refined or cultivated places, yet she thought Seathwaite had never before been inhabited. There were no roads, no bridges, no woods, no meadows, no neighbours." Her fortune was about 40*l*. This sum, Mr. Walker, on their marriage, invested in the funds. But so careful were they, and so attentive, by their industry, always to command the necessaries of life, that they never were compelled to demand either interest or principal: on the contrary, with a very slender income, and an increasing family, they contrived to add yearly to this little stock.

On his removing to Seathwaite, Mr. Walker found the same stimulus to labour, and possessed the same perseverance in his exertions, as he had before marriage. Always keeping in mind the sacred obligations of his office, he endeavoured, by precept and example, to make his hear-

ers, doers of the word. He was particularly exact in enforcing a regular attendance on public worship, at all times appointed by the church, and always provided a sermon suited to the day. Though it was not till many years after his preaching at Seathwaite, that he took upon himself the administration of the sacrament of the Lord's Supper, he most diligently attended to the catechetical instruction of the children, and the timely preparation of the communicants\*. His discourses to the public, though delivered to an illiterate congregation, who were ill able to judge of his style or abilities, were always received with the most respectful attention and delight. Once, when I was very young, I had the pleasure of seeing and hearing that venerable old man in his 90th year, and even then, the calmness, the force, the perspicuity, the dignity of his sermon, sanctified and adorned by the wisdom of grey hairs, and the authority of virtue, had such an effect upon my mind, that I never see a hoary-headed, aged clergyman, without thinking of Mr. Walker. We dined with him after service; and I thought what a good and kind old man he is! Several farmers, who had come a great distance, and intended to stay after-noon service, were, by this hospitable minister, supplied with beef, potatoes, and a good basin of broth. Nor was Mr. Walker alone indefatigable in the discharge of public duties, in visiting the sick, and relieving the necessitous. His family required those exertions to be increased, which before had been engaged in providing for himself. He laboured, and his labour was not in vain. He was always cheerful and happy, and pious; and at the same time, strict, regular, and diligent. He sat up late, and rose early. His wife went to bed about eight o'clock.

\* A clergyman from Broughton used to come three times a year to administer the Sacrament.

He retired to a little room he had built on the roof of his house. He had slated it, and fitted it up with shelves for his books, his stock of cloth, wearing apparel, and his utensils. There, through many a cold winter's night, without a fire, while the roof above his head was glazed with ice, has he remained reading or writing, till the day has dawned. He taught the children in the chapel, for there was no school-house. Yet in that cold and damp place, he never had a fire. He used to send the children in parties either to his own fire at home, or make them run up the mountain's side. During the day, he wore, while in school, a large cloak of his own making. His seat at church was lined by himself with cloth of his spinning. Though, I believe, he seldom received any pecuniary remuneration from the parents of the children he instructed, yet he was never known to be at school five minutes after his appointed time, and gave as much attention to the improvement of his pupils, as if they had paid hundreds per annum. They requited his labours by offices of love. They were too poor to give money. They assisted him to dig his potatoes, and fuel, to cut his hay, to reap his corn. On market day, if he was bearing a heavy burden, they would share the load; or if it was not convenient for him to attend, they were always pleased with his acceptance of their services. If he had observed any of his congregation absent from church, he was sure then to remind them of their negligence, and exhort them to a more punctual attendance. The church, summer and winter, was uniformly filled in the mornings; and great numbers for the population, and the distance they had to come, assembled in the afternoons. He allowed no methodist or dissenter to interfere in the instruction of the souls committed to his cure; and so successful were his exertions, that he had not one dissenter of any denomination in the whole parish.

Though he dressed so plainly, though his manners were so simple, and his mode of life so laborious; yet his parishioners loved and respected him. Indeed, who would not have loved such an amiable character. Ever ready to oblige, and studious to promote their good, he lived amongst those favoured people, himself blessed and happy in their affection, for the uninterrupted space of 67 years, daily administering to their necessities, and multiplying their enjoyments. He had 12 children. His skill in education may be best known from the manners and character of his children. They, aged and widowed now, treading in the industrious, and happy, and benevolent steps of their father, whose name is never mentioned, even by children of 80 years old, without a tear, will, it is hoped, reap the same reward. For me, their names must still inherit that modest retirement they so much desire; but their deeds, like his, shall live for ever. Mr. Walker died in June, 1802, in his 93d year. His wife was born 1707, and died in 1802, 95 years old. Until the sickness of his wife, a few months previous to her death, his health and spirits, and faculties, were unimpaired. But this misfortune gave him such a shock, that his constitution gradually decayed. His senses, except his eyes, still preserved their powers. He never preached with steadiness after his wife's death. His voice faltered; he always looked at the seat she had used. He could not pass her tomb, without tears of sorrow. He became, when alone, sad and melancholy; though still, among his friends, kind and good-humoured. He went to bed about 12 o'clock the night before he died. As his custom was, he went, tottering and leaning upon his daughter's arm, to examine the heavens, and meditate a few minutes in the open air. "How clear the moon shines to-night." He said those words, sighed, laid down. At six the next morning, he was found a corpse. Many a tear, and many a

heavy heart, and many a grateful blessing, followed him to the grave.

His character has been already explained in this sketch of his life; but it may be further mentioned, that he was a passionate admirer of nature; she was his mother, and he was a dutiful child. While engaged on the mountains, it was his greatest pleasure to view the rising sun; and every tranquil evening, as it slid behind the hills, he blessed its departure. He was skilled in fossils and plants: he was a constant observer of stars and winds: the atmosphere was his delight. He made many experiments on its nature and properties. In summer, he used to gather a multitude of flies and insects, and by his entertaining descriptions, amuse and instruct his children. They shared all his daily employments, and derived many sentiments of love and benevolence from his observations on the works and productions of nature. Whether they were following him in the field, or surrounding him at school, he took every opportunity of storing their minds with useful information.

He was affectionate, and extremely tender-hearted; yet there was a placid dignity in his countenance, which restrained all intemperance of woe: there was a holiness in his sorrow, which the world could neither give nor take away. He lived in perilous times. Rebellion, treason, and bloodshed, frequently surrounded him. As he was the friend of peace, he was the friend of loyalty. He loved his native village, he loved his native country, and he blessed God for giving him a king and constitution, under which he enjoyed liberty and happiness. Born during the reign of queen Anne, he witnessed the vicissitude of affairs, until the declining years of our present king. During that time, all the commotions of politics, and the schemes of designing men, were regarded by him with a truly Christian spirit. He deeply regretted, that there should be any who were blind to the blessings they

enjoyed. With an income, for a long time, of four or five pound, and never exceeding eighteen or twenty pound, and a numerous family depending on him for bread, he was content; while others, without families, or occasion for labour, were murmuring and rebellious.

I never heard that Mr. Walker was ever intoxicated. His food was plain: oatmeal pottage night and morning. On his first going to Seathwaite, butcher's meat was seldom got, even on Sundays. During the summer, dinners generally consisted of vegetables, bread, milk, and cheese. In winter, dried beef and bacon. He was extremely frugal, yet daily gave proofs of his Christian hospitality. It is curious to observe, that all the old men of Seathwaite, at this present day, write exactly in the style of Mr. Walker. This is a strong proof of the influence of early habits. His house was a nursery of virtue. All the inmates were industrious, and cleanly, and happy. Sobriety, neatness, quietness, characterized the whole family. No railings, no idleness, no indulgence of passion, were permitted. Every child, however young, had its appointed engagements; every hand was busy. Knitting, spinning, reading, writing, mending clothes, making shoes, were, by the different children, constantly performing. The father himself, sitting amongst them, and guiding their thoughts, was engaged in the same occupation. Many a time, when his family wanted cloth, he used to take the wheel into the school, and spin there. He also had a cradle there of his own making. Frequently have the cradle, and the wheel, and the teaching, required the ingenuity of the clergyman at the same moment.

There are not in the present day many ministers to whom it would be necessary to pursue such a laborious course of life. But all, from his example of practical piety and industry, may learn much. He preferred the lonely and barren pastures of

his native village, to the comfortable parsonage of another parish. He was content in that situation; and though he might have changed, he stated his preference to Seathwaite, not only in writing, but travelled on foot over the mountains of Westmoreland personally, to request that he might not be removed. And though nothing, in other circumstances, could justify a clergyman in becoming the manual hiring of his parishioners; yet his ardour, and application, and dignified humility, while it screened him from contempt and sorrow, at the same time procured him honour and respect. For though Mr. Walker frequently wrought among the lowest peasants, he still preserved that integrity of behaviour, and suitableness of relation, which continued to command the esteem every one thought due to his character. They were all anxious to do him any favour in their power, and took all occasions of shewing their affection and gratitude. Nor was the circle of his influence confined to Seathwaite. Many a distant mother has told her child of Mr. Walker, and begged him "to be as good a man. For though Mr. W. was not rich, nor politely accomplished, yet his goodness procured more real happiness to himself, and love from others, than they enjoy, who are very wealthy, and have been finely educated." Had he been engaged in any secular profession, his diligence, activity, and economy, would, doubtless, have procured him a respectable fortune; but situated as he was, his resources were few, and limited in their extent. These he much improved; and by his labour in cultivating waste grounds, and adding them to the church, he increased the comforts of his successors.

As he admired our constitution in state; so he was most earnest in his veneration for our ecclesiastical establishment. Though he avoided all religious controversies; yet when age had silvered o'er his head, and

virtuous piety had secured to his appearance, reverence and silent honour; no one, however determined in his hate of apostolic descent, could have listened to his discourse on ecclesiastical history, and ancient times, without thinking, that one of the beloved apostles had again returned to mortality, and in that vale of peace, had come to exemplify the beauty of holiness, in the life and character of Mr. Walker.

PHILACRIBOS.

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*To the Editor of the Remembrancer.*

Sir,

I HAVE just seen the Remembrancer for the month of June, and I think it is in my power to give your correspondent some information respecting the character of the late Mr. Tyrrwhit, of Jesus College, Cambridge. Indagator appears to be astonished, that a man of his principles should wish to preach in the University Pulpit, and expresses himself as offended that he should be permitted to do so. A stranger to all the circumstances of the case will naturally feel in this manner; but a statement of the fact will explain, if not justify the conduct of both parties, and some of your readers may not be displeased with a fuller account of a man, who was certainly remarkable in his day.

Mr. T. was what is generally, though improperly, called a Unitarian; but amidst the discordant opinions of those who assume that title, it is impossible, I believe, to determine, by what peculiar sentiments he was distinguished. It is well known, that there are, in both Universities, persons who belong to this party, though they still continue to receive the emoluments of that Church, which they are desirous of subverting. But of this Mr. T. cannot be accused. He was possessed of a good private fortune, which secured him from the tempta-

tion. He resigned his Fellowship in early life, and he owed no other obligation to the Establishment than this, that he resided by sufferance, within the walls of his College, and enjoyed those conveniencies, which to such a man were invaluable, but which were intended for persons professing very different principles from himself. It should however be added, that he did not forbear to make use of any of the privileges, which his degree conferred, and thus continued to exercise an authority, which he never could have received without a solemn declaration of his belief in those doctrines, which he employed all his talents to bring into contempt.

With regard to the private character of Mr. T., Indagator has been misinformed. He associated, as far as his age and infirmities would permit, with the older members of the University; and though it cannot be said, that "he never left his rooms," yet he never, I have heard, received company at home, and indeed had some very peculiar habits of life, which made him unfit for promiscuous society. In his conversation he was dry, humorous and sarcastic, but he was not accustomed to obtrude his opinions either on politics or religion. In private, however, he was by no means averse from discussion, and more than one person in the University are said to have been misled by him. Most of your readers have heard of Mr. Friend, a man of great boldness and self-sufficiency, with exactly that sort of understanding, that Tyrrwhit's acuteness would pitch upon for a victim. He accordingly fell into the snare, and having less prudence than his wily associates, published a blasphemous pamphlet, at a very critical period, and was expelled from the University. At the time of his trial, I was a resident under-graduate; and I well remember seeing with indignation some men of the first character and in high official situations, with Mr.

Tyrrwhit at their head, sitting round the table, assigned to the culprit and assisting him in his defence.

In point of literature, Mr. T. was considered as respectable, though he never produced any work, which might justify the reputation that he enjoyed; and as he was remarkably conversant with the antiquities of the University, his opinion was generally referred to, when any point of privilege or of discipline came into dispute. As to his theological learning, though I have heard that he gave his assistance to several periodical publications in the interests of his party, I am not aware, that he ever printed any thing controversial under his own name, except the sermon, to which your correspondent alludes; and I will endeavour to explain, how it happened, that he was permitted to preach it.

All the members of the University, in holy orders, above the degree of B.A. are obliged to preach at St. Mary's in their turn, according to a cycle, which is made out twice a year by the beadles, and sent to the tutors of the respective colleges, who examine the correctness of the list, as far as it regards their own members. The paper is then signed by the Vice-chancellor, and those who neglect to appear, either by themselves or their deputies, are fined. On former occasions, when Mr. T.'s name appeared in the list, I take it for granted, that the tutor had the good sense to erase it. On this occasion he had not; the Vice Chancellor, who had no official information of Mr. T.'s apostacy, declined to interfere; and Mr. T. who seriously complained of the insertion of his name, declared that he would appear in person.

The report of his intention, I well remember, excited great expectation, and the veteran heretic was at once to secure the triumph of his party, and make the orthodox hide their heads. His text was Matt. xxviii. 19, but he took the liberty



of changing the preposition, saying "into the name," &c. The sermon was calm and moderate in its language, and the manner of treating the subject was inoffensive, so that we were induced to listen, in hopes for once at least to hear, in what the strength of our opponents consisted. It was afterwards printed, but it excited no attention, and is now completely forgotten. Friends and enemies were equally disappointed; no decisive proposition was laid down, no ingenuity of argument was displayed, and no verbal criticism of any importance even attempted. In short, it was thought fortunate that the Vice Chancellor had suffered the attempt to be made, as the confidence of the party was humbled by the exposure of the deficiencies of their leader. But if your correspondent is indignant at this profanation of the University pulpit, what would he have said, if he had heard Mr. Frend harangue upon the same subject? His text was, "Great is Diana of the Ephesians," and he indulged in such gross and indelicate abuse of the doctrines of the Church, that he was cried down, not by the voice of his superiors, but by a violent expression of indignation amongst the undergraduates themselves. He was permitted indeed to preach, before his sentiments became notorious; and I agree with your correspondent, that it is the duty of the heads of the University, to prevent the repetition of so daring an insult to the establishment, over which they preside.

CANTAB.

"Reviling established ordinances, is a crime of a much grosser nature than that of mere non-conformity, since it carries with it the utmost indecency, arrogance, and ingratitude:—indecency, by setting up private judgment in virulent and factious opposition to public authority;—arrogance, by treating with contempt and rudeness what has at least a better chance to be right, than the single notions of any particular man;—and ingratitude, by denying that indulgence and undisturbed liberty of conscience to the members of the National Church, which the retainers to every petty conventicle enjoy.

"Non-conformity to the worship of the Church is the negative branch of this offence, and for this there is much more to be pleaded than for the former, being a matter of private conscience; to the scruples of which our present laws have shewn a very just and Christian indulgence: for undoubtedly all persecution and oppression of weak consciences, on the score of religious persuasion, are highly unjustifiable upon every principle of natural reason, civil liberty, and sound religion. But care must be taken not to carry this indulgence into such extremes as may endanger the National Church; there is always a difference to be made between toleration and establishment.

"With regard to Protestant Dissenters, although the experience of their turbulent disposition in former times occasioned several disabilities and restrictions (which I shall not undertake to justify) to be laid upon them by abundance of statutes, yet at length the legislature, with a spirit of true magnanimity, extended that indulgence to these sectaries, which they themselves, when in power, had held to be countenancing schism, and denied to the Church of England."

I am, Sir,

Yours, &c.

## ON THE PRESENT STATE OF INFIDELITY.

THE resolutions lately adopted by the Grand Jury for the County Palatine of Chester, cannot have escaped the attention of those who take an interest in passing events; the following passage refers to a subject of the greatest importance, and may serve for an introduction to

*To the Editor of the Remembrancer.*

Sir,

THE following passage from Blackstone's Commentaries, is perhaps peculiarly suited to the circumstances of the times, and may not be unworthy of a place in your valuable publication.

a few brief remarks upon the present state of infidelity.

"Nor can we refrain from declaring our disgust and horror at the odious and blasphemous publications poured forth throughout the country—in which the Holy Scriptures are held up to derision, reviled, scoffed at, and audaciously denounced to the people as false, with the malignant intention of eradicating from their minds all moral checks, and all the hopes and comforts to be derived from religion; but with the most serious and peculiar anxiety and detestation we contemplate the unrelenting exertions to poison the minds of the rising generation with the same horrid and detestable doctrines."

These are not the sentiments of obscure and anonymous individuals, but of the leading gentlemen and magistrates of a populous county—they cannot be attributed to professional prejudice or bigotry—for they proceed from a body among which the clergy have no place; they do not issue from an unauthorized, or self-constituted tribunal, but are uttered by those whom the laws of their country have directed to state their opinion upon the morals of the people. The appearance of such a document at so critical a season, reflects the highest credit upon the distinguished gentlemen from whom it emanates, and there is every reason to believe that they have rendered an extensive and permanent service to society. By directing our attention to the machinations of infidelity, and by inducing us to trace the recent eruption to its source, the Cheshire resolutions may lead to the discovery and exposure of much lurking mischief; the inflammable materials which have been collecting for several years may be destroyed before they are ripe for an explosion; a more decided expression of public opinion upon works of an irreligious tendency may be called forth, and the friends of Revelation may be enabled to plant their standard upon what is now commonly, but improperly, termed neutral ground.

For it seems impossible to condemn the blasphemous publications of the day, or even to reflect with any seriousness upon their origin and tendency, without taking at least a hasty glance at the previous operations of infidelity; operations which were silently extending into every corner of the country, before Deism had a temple, and Mr. Carlisle was the priest. Regular and avowed attacks upon Revelation have not been frequent; but to contend that there has therefore been no scepticism afloat would be a confession of total ignorance with respect to the events of the day; and to maintain that the scepticism which was disseminated could be productive of no evil, would be more than a bare profession of partiality to the cause.

A considerable period has elapsed since the direct evidences of Christianity were attacked by any formidable antagonist. And from the time when Tom Paine was put to silence and banished by the sound moral sense of the people of England, the circulation of blasphemous tracts and pamphlets among the lower orders of society had, till within these two years, been suspended. Yet still we must maintain that an anti-religious spirit has manifested itself in many quarters with scarcely any interval, and that a system was tacitly adopted for bringing Christianity into contempt. The fact has been denied by the designing, and not perceived by the indifferent; some have been too much engaged within their own peculiar fold to watch for the preservation of our common country; some have occasionally, but not adequately, proclaimed the danger, and have in most instances been called bigots for their pains. But this weapon has been used so often that its edge is wearing off; it may now be encountered without any serious apprehension, and repelled without any extraordinary skill.

The publications to which the

Cheshire Grand Jury refer are of no uncertain nature or equivocal pretensions; their object is the destruction of our religion and our government; and in spite of sceptical lukewarmness and enlightened toleration that object will be opposed by nine Englishmen out of ten. This fact which was not known, or was overlooked, by Carlic, appears to have been perfectly familiar to his less precipitate coadjutors. Infidelity therefore was never placed in the fore-ground of their picture; they wrote poetry, and criticism, and metaphysics, and politics; and while a vast majority of the nation, were firm believers in Christianity, its falsehood was taken for granted upon every convenient opportunity. These were the well known tactics of the great Scottish Reviewers; their example was humbly imitated by the Editor of the Examiner; even Cobbett and Wooler diluted their impiety with personal invectives, or vulgar buffoonery, and Mr. Carlic was the first who ventured to sell his blasphemy pure. He was therefore probably the first also who immediately endangered the religion and morals of the lower orders; since ignorance afforded them an impenetrable protection against the subtle philosophers of the North; and as they descended lower and lower in the scale of infidelity, their attention would be principally directed to the political opinions of the writers; and to renounce religion would rather be the last than the first thing which they learned. But the same cannot be said of the middling and higher classes. Their religion was seriously endangered by the writings alluded to; and the greater the talent and the tact of the writer the greater of course was the mischief he produced. If he had even undertaken to refute Paley or Watson, his incubations would have been quickly put to the common uses of waste paper. But by writing upon general literature, politics,

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or science, his volumes would sell, and his blasphemy would circulate.

This has been the grand manœuvre of the infidel for the last ten or fifteen years. Our principles have not been directly challenged and called in question; but we have been taught to find some assertion not compatible with the truth of the Gospel, regularly posted into essays upon natural philosophy; we have heard the errors of enthusiasts exposed and derided in a tone which implied that they were only a little more extravagant than their neighbours; we have learned to the no small mortification and astonishment of many well meaning Christians, that religious impressions are only made upon the illiberal and ignorant, and that none have completed their education but those who have renounced their belief. These assertions must produce their desired effect upon the half-instructed and unsettled mind. Confirmed believers cannot look up to the Sceptical school as the most acute and enlightened of its day, without risking the religion which they love; while to the young and inexperienced a similar opinion must inevitably be productive of difficulty and doubt; and dissipation and licentiousness will quickly do the rest.

Here then is a dexterous method of undermining Revelation: the people have not been alarmed by any bold denial of its truth; the avowed advocates of Scepticism have neither been numerous nor formidable; infidelity has not presumed to struggle for empire. Ironical praise and hypocritical conformity are substituted for the commendable courage of preceding generations; the open, manly, spirited unbelievers condescend to adopt many of the disingenuous practices which were formerly attributed to the Jesuits. They refuse a close and general engagement—they never bring up their gallant and veteran reserve to turn the scale of a deci-

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sive battle. On the contrary they wage a war of skirmishes and posts; they shew no inclination to engage our regular troops; they leave our impregnable fortresses in their rear; make marauding incursions into our corn-fields, and rick-yards; harass and plunder with the barbarous activity of Cossacks, and exult in the most entertaining manner in their imaginary triumphs, when they escape without punishment by the rapidity of their retreat. There is no learned body from which they proceed; no acknowledged leader round whom they rally; no regular movements, or preconceived plan: though all are sailing for the self-same port, yet every individual among them is upon a different tack. A stranger might enter into the midst of them and think that all was peace.

Great advantages, as might have been easily foreseen, were derived from this system. Pride as well as indolence persuaded many of us that we were secure, and there was nothing in the silent march of these ambuscading Indians, which was sufficient to rouse us from our trance. What danger could be apprehended from such insignificant adversaries? They had proved themselves unequal to a serious encounter. The towers which we erected in a former and more alarming contest, had been seriously assaulted but never been taken—and were still in good repair, well provisioned and well manned. No preparations for an immediate siege could be discovered; and the event would not have been doubtful had a siege commenced. Under these circumstances it was imprudent, but not altogether inexcusable to hold the adversaries of religion in contempt. From the time when Tom Paine was put to silence by the moral sense of the people of England, no open attack of any importance had been made upon religion till within the last two years. Perhaps we may hereafter acknowledge that our best thanks are due to those who have

put us on our guard, by the boldness of their impiety; and have rendered religion more secure by convincing all men that she is attacked.

When this event has taken place, when the example set in Cheshire is followed by the gentry of other counties; and every province is warned by its most respected inhabitants against "the odious and blasphemous publications poured forth throughout the country," it must soon be perceived that to be consistent and respectable this protest against infidelity must be extended to every infidel in the land. The symptoms which have occasioned an immediate alarm are but the necessary effects of a long standing disease, and they will continue to be produced until that disease be cured. It may be positively affirmed without any fear of refutation, that every ground upon which the less offensive sceptical writings are defended by their admirers, may be maintained with equal success by the partizans of *Carlife*. If religion be false, which is the only imaginable supposition upon which a good man can approve of certain philosophers and poets, that falsehood should be demonstrated both to high and low—the poor should not be encouraged to believe and reverence a system which excites the contempt of the rich; and Mr. Wooler and Mr. Hone will be as useful in their lines, as the reviewer and the poet, and the Sunday editor are in theirs. If religion be true, and the sceptics in the wrong, but still entitled to praise for their many admirable qualities, what should prevent us from offering the self-same apology, for the vilest trash that ever issued from the "Temple of Deism?" Are the former to be excused and encouraged because they afford entertainment to the listless! Mr. *Carlife* adapts his wit to a much more numerous class, and has admirers in every pot-house, and every prison in the land. Are the political tenets of the former supposed to atone for their in-

fideliſty; the latter mingles republican with ſceptical lore; and divides his time with great impartiality between jacobiniſm and blaſphemy. And as to originality and good taſte, which ſome men attribute to our Hazlitts and Hunts, and as to the poetical talent which is Lord Byron's redeeming virtue in the eſtimation of the blue ſtockings of either ſex, which of theſe is not diſcovered in the pages of Carliſe by the Manchester conſpirators and the Middleſex committee? What ſo poetical in their eyes as his letter to Sir Samuel Shepherd; what ſo ſpirited as the repetition of his crime, after informations have been filed and bills been found againſt him for libel; what ſo enlightened as his approbation of the Rights of Man; what ſo acute as his borrowed, and thrice refuted charges againſt the Bible.

Theſe ſentiments will be denominated illiberal and intolerant by all of whoſe diſapprobation the Chriſtians ought to boaſt, and by ſome whom he would rejoice to conciliate and convince. But when "the holy Scriptures are held up to deriſion, reviled, ſcoffed at, and audaciouſly denounced to the people as falſe, with the malignant intention of eradicating from their minds all moral checks, and all the hopes and comforts to be derived from religion," it is not the proper ſeaſon for timidity and indeciſion; we muſt not be afraid to probe the wound; we muſt not be led away in chace of ſecondary ſymptoms, while a mortal diſeaſe is in the frame; we muſt remember in the words of a diſtinguiſhed Prelate, that "publications of the moſt pernicious tendency are ſtill in circulation adapted, to the taſte and capacities of all deſcriptions of men, from the ſuperficial ſcioliſt, who derives from partial knowledge enough of confidence to be led into danger, enough of acuteness to be entangled in the ſimſieſt ſophiſtry, to the groſſly vulgar and illiterate, whoſe appetite requires the ſtimu-

lus of treaſon and blaſphemy in their rankeſt forms." (Biſhop of London's Charge, 1818.) While theſe words are confirmed by the experience of each ſucceeding day, it is not the duty of a Chriſtian to remain idle and unconcerned; the activity of the unbelievers has reſcued them from inſignificance; their various ſubdiviſions aſſume a formidable attitude; the ſafety of religion will be compromised if its advocates continue inactive, while others are employed in intercepting its communications and cutting off its ſupplies; in organizing and combining the various deſcriptions of its adverſaries; in detaching friends and even children from its ſide. The natural and it may be hoped the certain conſequence of this conduct, will be an increased zeal in the defence of revelation; and a determination not to ſee it menaced from any quarter whatſoever. The ſame meaſure ſhould be meted to the higheſt and loweſt of our infidel writers. The peer, the poet, and the critic ſhould be placed on a level with the pamphleteer who has copied their examples. Don Juan and the Deiſt ſhould be treated exactly alike; their writers ſhould be made to feel that they are the objects of general contempt.

It had been intended here to offer ſome remarks on the latter publication. But as notice has been given that the author will be brought to trial in October; it may be better to poſtponè them to a future opportunity. If in our next number we ſhall have to report that a verdict of guilty has been returned; and that the Temple of Deiſm is conſequently cloſed, it will only remain to hope that its prieſt will be adequately puniſhed, and will drop at once into that inſignificance which his talents and his objects are calculated finally to ſecure. Should he be acquitted we ſhall conſider ourſelves bound to revert to the ſubject of his writings; and ſhall endeavour to point out the

causes which have given them so considerable a circulation: as well as to the most promising mode of counteracting their mischief. Happily we shall not be called upon to contend with the acuteness and learning which have formerly thrown a veil over the enormities of the infidel. For with one single exception, nothing can be more stupid or silly than the original publications of Mr. Carile. Tom Paine is not only the philosopher, the scholar, and the wit, but the gentleman of the party among whom he has re-appeared. And as even he was not thought worthy of a permanent residence in Britain, there can be no breach of charity in hoping that his disciples may likewise find it expedient to forsake their illiberal native land and to transport themselves into some country which is too barbarous or too free to endure the shackles of religion.

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*Addresses of Oxford and Cambridge to George 1st.*

*To the Editor of the Remembrancer.*

Sir,

THE enclosed addresses of the two Universities to King George the 2d, upon the foundation of the Professorships of Modern History, may perhaps be thought worthy of a place in your magazine. They are taken from a cotemporary manuscript journal, and I have every reason to think them authentic.

I am, Sir, &c. &c.

S.

“To the King’s most excellent Majesty.

“May it please your Majesty.

“We, your majesty’s most dutiful and loyal, the chancellor, masters, and scholars of your University of *Oxford*, do humbly beg leave to return our most hearty thanks for your majesty’s most gracious letter to our vice-chancellor, by him this day communicated to us in a full convocation; wherein your majesty has been pleased to declare it to be your royal intention to

establish in this your university of *Oxford*, a *Professor of Modern History*; and also, under the direction of the said professor, two other persons to teach and instruct, in writing and speaking the modern languages, to the intent that the youth committed to our care from all parts of your majesty’s dominions, may be the more completely qualified for such employments in your majesty’s service, either at home or abroad, as your majesty shall be pleased to confer upon them. As we cannot but be deeply affected with this instance of your princely favour, in making this new provision for the honour and advantage of this place; so we must at the same time most gratefully acknowledge your majesty’s gracious tenderness towards our ancient constitution, in directing that the hours for teaching your majesty’s scholars in the modern languages, be so ordered, as not to interfere with those already appointed for their academical studies; and the world must observe, that such is the nature of this bounty, that it could not come but from a prince, who is not unwilling that his actions should be faithfully transmitted to posterity.

“We beg leave to assure your majesty, that we carefully improve, to the honour and service of your majesty’s person and government, all the advantages arising from this and all other your royal favours, and cheerfully embrace every opportunity given us, of deserving the continuance of them.

“Sealed in the Convocation-house, with the common seal of the University. May 19th, 1724.”

This address his majesty was pleased to receive very graciously.

“To the King’s most excellent Majesty.

“The humble address of the Chancellor, Masters, and Scholars of the University of Cambridge. 1724, May 19.

“Most gracious Sovereign!

“We your majesty’s most dutiful and loyal subjects, the chancellor, masters and scholars of your university of *Cambridge*, having been honoured with your majesty’s royal letter, which has been read to us in full senate, intimating your gracious and princely intentions of establishing both in this and your other university a new *Professorship of Modern History and Modern Languages*, with an appointment so ample as well nigh to equal the stipends of all your other professors put together; beg leave to approach your sacred person, with the sincerest assurances of duty, loyalty, and gratitude which such unparalleled munificence requires.



"Your majesty, like a common father, that is watchful for the welfare of his children, has wisely observed where our greatest defect lay, and where your relief could most seasonably be applied. We have for many years with grief observed, and may now with assurance venture to speak out our grievance, since your majesty has been pleased so far to enter into our cause, as to join in the same complaint, that foreign tutors have had so large a share in the education of our youth of quality, both at home and in their travels: and we are thoroughly sensible, that the reason they have been so employed, in preference to men of far superior learning of our own country, has been the want of proper helps towards the attaining those accomplishments in our universities, for which your majesty is now making so honourable a provision. But we are now firmly persuaded that when your majesty's noble design shall have taken effect, when there shall be a sufficient number of academical persons well versed in the knowledge of foreign courts and well instructed in their respective languages, when a familiarity with the living tongues shall be superadded to that of the dead ones, when the solid learning of antiquity shall be adorned and set off with a skilful habit of conversing in the languages that now flourish; and both be accompanied with *English* probity; our nobility and gentry will be under no temptation of sending for persons from foreign countries to be intrusted with the education of their children, that the appearance of an *English* gentleman in the courts of *Europe* with a governor of his own nation, will not be so rare and uncommon as it hath hitherto been; and that your two universities, thus refined, and made more completely serviceable to the education of youth, by your majesty's most judicious and well directed as well as liberal benefaction, will be able to furnish you with a constant supply of persons every way qualified for the management of such weighty affairs and negotiations as your majesty's occasions may require.

"We most heartily beseech the Almighty to prosper this and all your great and glorious undertakings, that you may long live and reign, 'til you have received the fullest conviction that your royal purpose has not been frustrated, but that this new institution has proved (as your princely wisdom intended it should) a real and national blessing.

"Permit us further, most gracious sovereign! to testify our grateful sense of two other distinguishing marks of your royal favour so lately conferred on your two

universities: the charging your revenue with new salaries appropriated to twelve persons chosen out of each, as preachers in your chapel of *Whitehall*; and your generous resolution of intitling to a share of such benefices as are within your royal patronage, the members of the two universities. We scarce had time to congratulate one another on occasion of the two last-mentioned favours, when they were followed by that new and accumulated instance of your goodness, the erection of a new professorship.

"In return for such repeated obligations, we shall not fail to put up our incessant prayers to God, for the preservation of your majesty and your royal family; and shall always endeavour to contribute, in the best manner we are able, to the tranquillity, peace, and good order of your government."

To which address his majesty returned this most gracious answer:

"I thank you for this dutiful and loyal address, and am glad to find that what I proposed to you in my letter meets your intire approbation, and doubt not but with your assistance, my intentions upon this occasion will prove an honour to the University in general, as well as an advantage to the particular members of that learned body."

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### *Analysis of Waterland's Sermons, concluded.*

SERMON 8. Christ's Divinity proved from the form of Baptism. Matt. xxviii. 19.

Our Lord having completed the work of redemption, immediately entered upon the exercise of his mediatorial kingdom, and gave commission to his Apostles to baptize all nations in the name of the Father and of the Son and of the Holy Ghost, thus declaring the obligations which we owe to these divine persons severally. There is no reason to suppose that this commission was not punctually executed: the execution of it may indeed be traced to the time of Justin Martyr, who lived in the Apostolic age, and wrote within forty years of it. This is a sufficient proof of the authen-

ticity of the text, which now appears in all versions and manuscripts, which are extant.

It is an old objection, that in the Acts of the Apostles, Baptism is said to be administered, not in the name of the Father, and of the Son, and of the Holy Spirit, but in the name of Jesus Christ, or in the name of the Lord Jesus, or in the name of the Lord. St. Cyprian has been supposed, but without sufficient authority, to hold, that Baptism was administered in the latter form to the Jews, and that the former was appropriated to the Gentiles: but the ancients are generally agreed in maintaining, that the Apostles baptized all in the same form, and that when other expressions are used, the meaning of them is, that they baptized into the faith and religion of Jesus Christ, using at the time the form which he prescribed. The practice of the Church after the time of the Apostles, needs no explanation. The only necessary inquiry relates to the proper meaning and intent of this solemn form, and as the Jews had been accustomed to admit proselytes by baptism into covenant with the true God in opposition to the gods of the nations, our blessed Lord adapted the rite to the same purpose, with an alteration only of the form, or name in which it had been previously administered. If the form had been to baptize unto Christ, it might be supposed to mean no more than to baptize unto Moses, i. e. to admit into the religion which he published. But as the Father is one of the persons specified, it must be understood in a higher sense of entering into covenant with God, and of a dedication of the person baptized to the faith, service, and worship of the Holy Trinity, the one true God. The truth of this interpretation may be proved, 1. from the nature and reason of the thing itself; and 2. from the testimonies of the ancients.

I. 1. As the nations were to be baptized in the name of three per-

sous, in the same manner, it is probable, that they were to be baptized in the same sense also, in the name of the three persons, as in the name of one. Whatever honour or regard is implied in respect of the Father, is implied also in respect of the Son and of the Holy Spirit, whether he be considered as an object of worship, or as God and Lord over us, as engaging us into his service, or conferring on us the benefits of regeneration. The rite equally respecting all the three, has the same significance in relation to one as to the other: and any difficulty which may arise cannot be more easily resolved, than by applying, from analogy and parity of circumstances, whatever is plain concerning the Father, to the Son and to the Holy Spirit also.

2. The form does not run in the name of God and his two faithful servants; or even of God, and of Christ and of the Holy Spirit, as if it had been meant, that the Father only is God. There is no distinction between the two first persons, but that of Father and Son; and as that relation implies sameness of nature, it is reasonable to infer, that they are both equally divine. The same inference is necessary in respect of the third person to render all consistent, and the epithet *Holy*, and the name *Ghost* or *Spirit*, are such as justify the inference.

3. This solemn form of words was designed for an act of initiation into a new religion: and while the Gentiles were taught to forsake their false gods, they would naturally imagine, that the Father, the Son, and the Holy Spirit, were the only living and true God; that these had really that divinity, which they had formerly attributed to their idols, and that they had a natural right to religious worship. As the form also ran in the name, not in the names of the Father, the Son, and the Holy Spirit, they might conclude, that the authority of the three was the same, their power equal, their

persons undivided, and their glory one.

4. It is most unreasonable to suppose, that God and two creatures are joined together in this form of initiation into a religion, which teaches the worship of the living God, in opposition to all creature-worship: nor can any rational account of this indiscriminate mention of the Father in conjunction with the Son and the Holy Spirit, be assigned, unless men are to serve, to worship, and to believe in the Son and the Holy Spirit as well as the Father: but for these purposes they would not have been recommended to us, if they had been creatures, if they had not been the living and the true God.

This argument is collected from the nature of the thing itself, and is independent of what hath been revealed in the Scriptures concerning the Son and the Holy Spirit, which would have furnished the best confirmation of the doctrine, if it had not been our purpose to raise a distinct argument in favour of the Divinity of Christ, from the text itself, confirmed

II. By the testimonies of the ancient Fathers of the Church.

Justin Martyr, the oldest writer who mentions this commission to baptize, says, in answer to the charge of atheism, which was alleged against the primitive Christians: "In respect of such reputed Gods we are atheists, but not in respect of the most true God . . . Him and his Son that came from Him . . . and the Prophetic Spirit we worship and adore." Here in answer to the charge of atheism, and in opposition to the reputed gods of the Heathen, Justin proves that the Christians worshipped the Father and the Son and the Holy Spirit, plainly implying that Baptism was an admission into covenant with all the Three, and an engagement to the service, faith, and worship of the Three, as Divine; not however as three Gods, which is opposed by all antiquity,

nor as one God, and two Creatures, for Justin with all antiquity opposes creature-worship. In the same apology he asserts the worship of all the three persons, with a difference of order, not of nature. In the judgment of Justin therefore, the God of the Christians is the Father, the Son, and the Holy Spirit.

Athenagoras, a cotemporary writer, in answer to the same charge of atheism, exclaims: "Who would not be surprised to hear us called atheists, who acknowledge the Father as God, and the Son God, and the Holy Ghost God, asserting their union of power and distinction of order." Here, the Father, the Son, and the Holy Spirit, are again opposed to the heathen divinities, and are represented as distinct in order, and in another respect one, and therefore not three Gods, but one God. In another passage he mentions, the Father and Son as God, not as Gods. Thus the Christians in his time must have understood the form of Baptism of three divine persons, all but one God, not of a Supreme and inferior Gods, nor of God and two Creatures.

The anonymous and cotemporary author of a profane Dialogue, ascribed to Lucian, well acquainted with the Christian tenets, introduces a Christian catechising a heathen, and instructing him in the mystery of the Trinity. In answer to the question, By whom should I swear? it is said: "By the God that reigns on high, the great, the immortal and heavenly, with the Son of the Father, and the Spirit proceeding from the Father, One in Three, and Three in One. Take these for your Jupiter; imagine this to be your God." Such was the instruction given to catechumens before Baptism; such was the sense in which the form of Baptism was understood. It was an admission of the Father, the Son, and the Holy Spirit, all together the one God, in the place of the supreme Jupiter.

Irenæus, who flourished A. D.

173, hath left no professed paraphrase of the form of Baptism, his interpretation of which may be collected from the creeds and from the interpretation of the creeds, which he hath left, and from what he hath occasionally written of the Father, the Son, and the Holy Spirit. From hence it is plain, that he and the Church with him understood the Son and the Holy Spirit to be inseparably united in the work of Creation, and to be so intimate with the Father, as to make in a manner but one self or same with him.

Clemens of Alexandria gives a kind of baptismal creed in these words: "One Father of the whole universe, and one Word of the whole universe, and the Holy Ghost one and the same every where." Thus Clemens attributes the same divine omnipresence to every person of the Trinity, which therefore he judged to be really divine, not made up of God and creature. That he regarded the Three as one God, appears from the following passage: "Let us give thanks to the only Father and Son, Son and Father, to the Son our teacher and master, with the Holy Ghost, one in all respects, in whom are all things, to whom be glory, both now and for ever." In calling the Three Persons one in all respects, he means that they are one God, as he more fully explains in another passage: and it is plain therefore that in his judgment Christians baptized in the name of the Father and of the Son and of the Holy Spirit, were baptized into the name not of God and two creatures, but of three divine Persons, one God. These are all testimonies of the second century, within one hundred years of St. John.

In the third century, Tertullian teaches as the prime article of the Gospel, that "the Father is God, the Son God, and the Holy Ghost God, and every one singly God, and altogether make one God." He therefore must have understood, that the form of Baptism implied the ad-

mission of the Father the Son and the Holy Ghost to be one God, and speaking of the three Persons, and of the nature of Christian Baptism, he represents every person to be equally the object of our faith, hope, &c.

Hippolytus, who was cotemporary with Tertullian, recites the form of Baptism in proof of the distinct personality of the Father, the Son and the Holy Ghost, and expresses also his sentiments of the divinity of each person, maintaining that the Father, the Son, and the Holy Spirit are three distinct and three divine persons, not three Gods, but one God, and asserting that this doctrine was intended in the form of Baptism.

Origen says, that Baptism "is by virtue of the invocations then made the spring and fountain of spiritual graces, to every one that dedicates himself to the divinity of the adorable Trinity." Thus he supposes, that Baptism is a dedication of the person to the service of the whole Trinity; that spiritual graces descend from all the three persons, by virtue of our invocation of them; and that in Baptism we recognize the divinity of every person, and our obligations of adoration to all, which could not be if the one only were God, and the other two persons were creatures.

St. Cyprian in arguing for the invalidity of heretical Baptism, asks how a person so baptized can be supposed to obtain remission of sins, and become the temple of God. His words are: "Of what God is he made the temple? Is it of (God) the Creator? He cannot be so without believing in him. Is it of Christ? Impossible that any one should be his temple, that denies Christ to be God. Is it then of the Holy Ghost? But since these three are one, how is it possible, that he should be at peace with the Holy Ghost, while he is at enmity either with the Father or the Son?" Observe, 1. that to be baptized into

the Father, the Son, and the Holy Spirit, is to be baptized into three divine persons: 2. that whoever is validly baptized, becomes the temple of each divine person, and therefore of God: 3. that the person baptized becomes the temple not of Gods, but of God, because the three are one, or one God: 4. that to deny Christ, or any one of the three persons to be God, is to make Baptism of no effect; so nearly is this Sacrament concerned in the faith of the adorable Trinity. It is manifest, therefore, that Cyprian understood the form of Baptism of three divine persons, one God; not of God and two creatures.

Dionysius, Bishop of Rome, explains the doctrine of the Trinity as professed in his time, blaming both those who divided the sacred Unity into three separate hypostases, and those who presumed to degrade God the Son into a creature: and his words shew, that the Catholics of that time believed, that they were baptized into the faith of three divine persons, one God, not of three Gods, nor of God and two creatures. The other Dionysius (of Alexandria) more briefly expresses the same doctrine.

The sentiments of the Post-Nicene Fathers are well known, and cannot be controverted; and it is sufficient to remark, that the interpretation, which has been given of the form of Baptism, was so generally received in the fourth century, that Julian the apostate objected to Christianity, that Christ's commandment to baptize in the name of the Father, the Son, and the Holy Spirit, was in opposition to the precept of Moses; Thou shalt love the Lord thy God, and Him only shalt thou serve.

This interpretation receives additional confirmation from observing, 1. that the Primitive Church required candidates for Baptism to renounce all idolatry, (under the name of the devil, his pomps, &c.) and then to profess their faith in the Fa-

ther, the Son, and the Holy Spirit. Some profession was always required, and even the Scriptures contain allusions, more or less distinct, to such profession: which was probably enlarged with the growth of heresy, beyond what Christ himself had determined. It is certain that a profession of faith in God the Father, the Son, and the Holy Spirit, always followed the renunciation of the devil, and as the one was the rejection of all idols, the other was an acknowledgment of the true and only God.

This interpretation is further confirmed by observing, 2. the practice of the antient heretics, (Tritheists, Praxeans, Valentinians, and Eunomians,) who had no sooner corrupted the antient faith concerning the Trinity, than they meditated likewise an alteration of the form of Baptism, which was a defence of the truth, and an obstacle to heresy, and they judged it more easy to supersede the form, than to set aside the catholic and only true interpretation of it. Therefore they baptized either "in the name of the Father uncreate, the Son created by the Father, and the Holy Ghost created by the Son;" or, "into the death of Christ;" or, "in the name of the Father by the Son, in the Holy Ghost." The catholics neither altered the form, nor added any explanation, either because it did not need explanation, or they ventured not to alter any thing in the institution of Christ. The modern Arians do not attempt to alter any thing in the form of Baptism, but to explain away its sense, and as the principal pretence is, that the Apostles' creed is a professed paraphrase of the form of Baptism, it may be useful to make some observations upon creeds in general, and upon the Apostles' creed in particular.

1. Creeds were intended, not to explain the faith, but to exhibit a summary profession which the Catechumens were to make before their baptism; they were short, that they

might be learned and recited the more easily; and so far from explaining the form of Baptism, they did themselves require explanation, which was afforded in the catechetical lectures. In these lectures the doctrine of the Trinity was especially insisted upon; and in the gradual enlargement of creeds to meet the growth of error, articles were added, not explained, for the exposition was still reserved to the catechists. Thus the creed of Jerusalem, than which none is more antient, always contained the article of the Trinity, and, perhaps, originally no other article. The rest was added, as occasion required; being matter always necessary to be believed, but not always necessary to be recited. The article of "everlasting life," is an instance in point.

2. The creed commonly called the Apostles' creed, is no other than the Roman creed, and derives its name from the practice of calling the Churches, in which an Apostle had taught, Apostolic Churches. This creed is not more antient, nor in any respect preferable to other creeds, or to the continued testimony of ecclesiastical writers. The creeds of the Churches least infected with errors, were commonly most concise; but even in this creed Christ is called the only begotten, *ὁ μονογενής*, the meaning of which was well understood by the antient catechists, and always denoted a nature truly divine; and if the Apostles' Creed is to be used in interpreting the form of Baptism, the terms must of necessity be understood in the sense in which they were received by the Primitive Church.

Upon the whole it is evident; 1. that the sense of the Primitive Church concerning the Father, the Son, and the Holy Spirit, may be ascertained otherwise than by the Creeds; 2. that the Creeds must be understood according to their primitive meaning; 3. that the Primitive Church never understood the form of Baptism to run in the

name of the Father only as God, and of the other persons as creatures, but in the name of three divine persons, each one God, all together the one God of the Christians.

To conclude. There is in Arianism nothing of truth or probability to compensate for its manifold mischiefs, and its disingenuousness in offering objections to the Catholic doctrine, and suppressing the difficulties to which it is itself liable. If the Arians would state with candour, and maintain with force of reason, their own doubts and scruples; if they would fairly meet the arguments opposed to them, and acknowledge the authority which we have from Scripture and antiquity, their conduct, if it did not deserve praise, might at least escape condemnation. Let the evidences be produced, and the weight on both sides be fairly balanced, and if Arianism cannot bear the test, then it is either manifestly false, or at least such as no man needs think to be true. One thing at least may be demanded:—let nothing be concealed; let all things be examined without suppression or disguise; let Scripture be compared with Scripture, and reason with reason, before we venture to dethrone our God and Saviour and place him on a level with his creatures; before we deprive him of that worship, which he has always held in the Church; before we fall into what the best and ablest writers have always judged to be horrid blasphemy; and before we retract and nullify the engagements of our baptism, in which we were dedicated to the Father, the Son, and the Holy Spirit, one God blessed for ever.

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*Sermons Preached in St. John's Chapel, Edinburgh. By Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal Church, and formerly Student of*



*Christ Church, Oxford.* pp. 528.  
 - Rivingtons. 1819.

OUR review of the annals of Scottish Episcopacy was concluded with the observation of Mr. Justice Park, "that though the outward splendour and territorial possessions of the Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocence of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation." If proof of pure doctrine and profound erudition were required, we should have no hesitation in referring to the late or the present Primus of the Scottish Church, to Bishop Skinner, or to Bishop Gleig. The latter needs not our commendation; his praise is in his various publications before the world: the exertions of the former to edify his Clergy by his numerous charges, and the people among whom he ministered by his discourses from the pulpit, and his zeal in maintaining true, and repressing erroneous doctrine, excite our admiration and surprize, when we take into consideration the constancy of his public endeavours to renovate and exalt the afflicted Church over which he so ably presided. The unwearied assiduity of her prelates in preaching to their several congregations is one of the principal causes, to which the progressive enlargement of the Episcopal Church in Scotland must be attributed. The effect of this assiduity was visibly manifested in the accessions made to the Episcopal Church at Aberdeen, under the administration of Bishop Skinner; and we are misinformed, if it is not at present the practice in Edinburgh for the Bishop to preach at least three sermons in two Sundays, to assist in the administration of the Sacrament of the Lord's Supper in St. John's chapel to more than 400 communicants, besides the attentive

superintendence of the catechetical instruction of young persons during the season of Lent, and the delivery of a lecture every day in the Passion Week.

It becomes therefore highly interesting to know, what is the manner, and what is the matter of the discourses, which are delivered with such constancy and perseverance; and with such beneficial effect; and this desideratum has been supplied by Bishop Sandford in a manner, which will justify the confident hope, which was expressed by the late Primus on his elevation to the prelacy, that he would prove a blessing and an ornament to the Scottish Church.

"The following sermons," says Bishop Sandford in the preface, "were composed in the course of my ordinary duties as a Clergyman. They are published in respectful compliance with the wishes of many, who have every claim on my exertions. . . . Of the imperfections of this volume no one can be more sensible than myself. But apologies for imperfections are seldom regarded. I will, therefore, say only, that if they who have listened to me with kindness and attention for more than twenty years, shall receive this volume with the same sentiments, with which it is offered to their perusal, and if a single individual be induced, by any thing he may read in it, to bestow his serious attention on those subjects, which are of unspeakable and eternal importance, I shall be abundantly recompensed for anxieties, which I have not the affectation to pretend not to feel."

It would be unworthy even of these latter times of religious indifference to suppose, that the anxieties of the good Bishop will not be abundantly recompensed. Whether we consider the matter or the manner of these sermons, the subjects which the preacher has chosen to discuss, or the method in which he has conducted the discussion, we judge the volume to be worthy of the attentive regard of readers of every description. Where the argument appears to be most abstruse, it is rendered familiar and interesting; a practical

light is thrown on the most speculative questions; sound doctrine is upheld by force of clear reasoning; and the most exalted virtues and the sublimest hopes of Christianity are recommended with the mildest persuasion of authority. A richness of Scriptural language and allusion, and a frequent application of Biblical criticism, thrown in with the hand of a master, not for the display of his own powers, but for the instruction of his humblest hearers bespeak a man, occupied in the study of the words of truth, and exhibiting the practical influence of his studies in the meekness of wisdom, and the fervour of unaffected piety, in which he addresses his congregation. The argument and arrangement of the discourses are clear and distinct, and while the style is polished and correct to gratify the most fastidious, it is not void of plainness, which the most simple and unlettered may comprehend. It is a volume on which the student may meditate in his closet, and which may lie in the parlour for the instruction of the family circle.

A synopsis of the subjects and the texts of the sermons contained in this volume with a more detailed account of some of the discourses, and the selection of a few passages will justify the opinions which we have ventured to express.

Sermon I. On the Sacrifices of Cain and Abel, Gen. iv. 4, 5. II. On the Antediluvians, Gen. vi. 7, 8. III. On Repentance, Luke xvii. 32. IV. On Trinity Sunday, Matt. xxviii. 19. V. On the Right Use of this World, Luke xvi. 9. VI. On the Rich Man and Lazarus, Luke xvi. 25. VII. On the Demoniacs at Gergesa, Matt. viii. 34. VIII. On the Excellency of the Gospel, Phil. iii. 8. IX. The Covenant of Mercy, Isa. lv. 3. X. The Reward of Godliness, 1 Tim. iv. 8. XI. Faith, the Rule of Life, 2 Cor. v. 7. XII. The Test of Doctrine, 1 John iv. 1. XIII. On Christ's Promise to the Penitent Thief, Luke xxiii. 43.

XIV. On the Parable of the Prodigal Son, Luke xv. 18, 19. XV. On the Right Principle of Moral Conduct, Matt. vi. 22. XVI. On Regeneration, John iii. 5. XVII. On the Sacrament of the Lord's Supper, John vi. 53. XVIII. XIX. On Self-examination, 1 John iii. 19, 20, 21. XX. On Church Communion, Acts ii. 42.

The subjects are judiciously selected, and afford an occasion of conveying much needful instruction in the misapprehension, or rather want of information in religious concerns, which distinguishes the present age. The subjects discussed in the first, second, and seventh sermons, of which the titles may be thought to promise little of instruction to the general reader, are improved in the practical manner of Bishop Sandford to remove the poor cavillings of infidelity, to confirm and regulate the faith, to exalt the affections and mend the hearts of all men. The thirteenth, on Christ's Promise to the Penitent Thief, involving in the first part the doctrine of the intermediate state, which is more briefly noticed in the sixth sermon, and exposing the folly of applying the promise to the case of a death-bed repentance, is a discourse of peculiar interest and value. Besides various intimations in different parts of the volume on the nature of positive insinuations, and the importance of receiving them with becoming reverence, the sixteenth and seventeenth sermons are appropriated to the explanation of the doctrine of the two sacraments, and of their use and efficacy in the origination and continuance of the spiritual life. The last discourse on Church Communion presents an accurate view of the religious practice of the first disciples of our Lord, of their conformity in the same doctrine, the apostles' doctrine, of their submission to the Church government prescribed by the authority of the same apostles, of the regular administration of the same sa-

ceraments, and of their use of the same form of prayers : and it is shewn, that the Episcopal Church of Scotland conforms with this primitive model of ecclesiastical polity.

The twelfth sermon abounds in such seasonable admonitions on the Test of Doctrine, that we are tempted to abstract the substance of the whole discourse. The purity of the Gospel was quickly corrupted, and from the frailty and proneness to error inseparable from our fallen condition, it continues and will continue to be corrupted. Hence arises a necessity of examining religious doctrines, which is in exact proportion to the importance of right opinions, and the mischief and danger of erroneous opinions, for a pure faith is the best and only source of a pure practice.

"Far be from us the opinion, that the dispensation of the Gospel of Jesus Christ is nothing but a more perfect system of mere morality, than mankind had ever known before its publication. It is indeed a moral system, excellent as its divine Author ; but it is also much more, and it cannot be too frequently repeated that it is so. The preceptive parts of the New Testament are plain and clear, that 'he may run that readeth,' and the communication of these might have been as easily made, had almighty wisdom so determined, by a mere mortal like those he was to instruct, as by the divine Teacher, who condescended to take our nature upon him to fulfil the purposes of infinite goodness. But we are taught by the wonderful dispensations of God's providence, which introduced the Gospel into the world, by the history of its blessed Author's ministry upon earth, and by the internal evidence of the doctrines, which it contains, that these last are the peculiar and necessary characteristics of the revelation ; that these were as much beyond human powers to conceive and communicate, as it was impossible for any mortal man to accomplish the redemption, which Christ accomplished, or to obtain for us those 'gifts,' which Christ alone was able to obtain for mankind. Now it is these doctrines, which form the basis of Christianity ; it is the belief of these which must constitute the Christian. The moral precepts are the result of the doctrines ; the practice of those precepts must be the result of faith

in the doctrines. No man ever was or ever will be made a Christian by the moral precepts of the Gospel only ; nor will the practice of those precepts recommend him in the sight of God, unless that practice be the fruit and evidence of faith. We have the assurance of the inspired word, that our works must be indebted for their acceptance to faith, for we therein read, that ' whatsoever is not of faith is sin.'

"Thus essential is it, that we should be rightly instructed in the doctrines of revelation, and thoroughly persuaded of their truth."

Scripture rightly interpreted is the only foundation of religious doctrine. Dissensions, however, exist and are frequently conducted in such a spirit, that much of the inattention to the important and leading doctrines of Christianity, too observable in the present times, may be attributed to an apprehension operating in gentle and delicate minds, that religious studies lead to consequences, which every serious Christian must be anxious to avoid. To pursue these inquiries in all their bearings is the office of the clergy, but it is the duty of the laity also, not only to attend to their instructions, but to prosecute these inquiries as they have ability and opportunity. It was to persons of no extraordinary capacity or information, that St. John proposed a test of easy application, and men, who could not unravel the sophistries of the early heretics, might nevertheless learn, from the simple declaration of the Apostle, that to deny the fundamental article of the Divinity of Christ was to renounce the character of a true believer. The same caution is equally requisite in the present day ; and the counsel of the text will be a protection from all errors. While essential doctrines and precepts are clearly revealed, other passages are of more difficult interpretation, and from various causes liable to be perverted.

"In these cases the rule given by St. John is to be resorted to. When any doctrine is offered to us as a matter of faith, or any view of the divine dispensations re-

commended to our acceptance, as drawn from the examination of these more difficult parts of holy writ, we may not be able to detect any error in the reasoning by which the statement is enforced; but we may save ourselves from much perplexity, by 'trying the spirit whether it be of God.' Let the disputed point be judged by its consistency or inconsistency with those instructions of the Word of God, which are clear; about which as there can be no mistake, so all men of plain understanding must be of the same opinion. For instance, should any unlearned Christian be assailed by the dangerous doctrines of some of the wayward enthusiasts of the present day, and be invited to believe that moral virtue and obedience are of no consequence, because we are said, and truly said, to be justified by faith: although he may not be able to out-argue the supporters of such a mischievous opinion, he may yet preserve his own mind from danger, by observing at once, that such a doctrine must be false, when he reads in the words Jesus Christ himself, 'If thou wilt enter into life, keep the commandments,' and listens to our Saviour's own description of the day of judgment, and finds him sum up the whole by saying, that 'the wicked shall go into everlasting punishment, and the righteous into life eternal.' He may thus convince himself, that the teacher who depreciates the importance of moral purity and obedience to our eternal salvation is misleading himself and those that hear him, and not speaking by the instructions of the spirit of God. In the same way he may be secured from the opposite error of such as 'trust in themselves, that they are righteous,' and teach that men may be saved by their own merit;—a position at once confuted by the clear assertion of holy Scripture, that we owe our salvation only to the Lord Jesus Christ, and that there is no other name under heaven given unto men, whereby we must be saved."

While it is to be regretted, that questions of much subtlety and difficulty should be discussed by persons, who are not capable of understanding a laboured confutation of them, it is of importance to know, that all may understand the assurances of Scripture, with which those questions cannot be reconciled, and may learn, that all is not right in any system, which tends to confuse our ideas about the awful responsibility under which we are placed.

"We may be sure that the teaching, which contradicts such clear assertions, is not the teaching of 'the Spirit.' We may be sure also that those parts of holy writ, which are less intelligible to us, are all yet perfectly reconcileable, though we may not be able to discern it with those, which we do understand, as all proceed from one and the same infallible and unchangeable wisdom.

"I have no time to illustrate the use of this rule in other instances, which might yet be easily done. I have said enough, however, for the general purpose which I have in view. I am not addressing the authorized teachers of the word of God. But as all the Lord's people, neither are, nor can be prophets, I wish to furnish private Christians with a rule, which may preserve them from many errors not unknown in our times. They will do well to remember, that no sound interpretation will ever be found to represent any doctrine of Holy Scripture as contradictory to any other doctrine plainly revealed in the same; and that when difficulties do arise, it will be their wiser and safer part, with humility and prostration of mind to acknowledge their own ignorance and incapacity rather than listen to any solution of such difficulties, which may not accord with those great truths, that are written in characters of everlasting light."

Every sentence of this admirable discourse is worthy of a master in Israel, and deserves the most deep and serious consideration. Happy would it be for the peace of the Church and for the comfort of individuals, if the sound judgment which it exhibits could be universally diffused. It would abate the presumption of those, who venture without any adequate preparation, to pronounce judgment on the most abstruse points of the Socinian and Calvinistic controversies, and lead them to the profitable reflection that

"However these questions and those that arise from them be determined, the moral doctrines and precepts to be addressed to Christians, to be impressed upon their minds, and zealously adhered to in their practice, are precisely the same."

The sixteenth and three following Sermons form an useful and connected course of instruction on Regeneration, the Sacrament of the Lord's Supper, and on the import-

ant, and in the present day the too generally neglected, duty of Self-examination. The sixteenth and eighteenth Sermons have the merit of exhibiting the doctrine of the Scriptures and of our public formularies on the controverted topic of Regeneration, as distinct from Renovation, and on the kindred questions of imperceptible and irresistible grace, in a light in which they may be viewed clearly and without danger of perplexity, by those who are least accustomed to theological discussion. The idea, which runs through these discourses, is if we mistake not borrowed, not however without acknowledgment, from Waterland's 'unanswered and unanswerable' discourse upon Regeneration: it is that of a man placed by natural birth in a state, in which he is capable of health and liable to decay, and in which for the prevention of the one, and the preservation and recovery of the other, appropriate means are provided, in the application of which it is not necessary, that he should be born again and again. That regeneration takes place in baptism, and that nevertheless 'the infection of nature doth remain yea in them that are regenerated,' is the doctrine of our Church in the ninth article, which is quoted and pressed by Bishop Sandford, as good and decisive authority.

"It is therefore a question which we may ask, and which will be answered by candid self-examination, whether in our hearts and conduct we find proofs to satisfy us, that the efficacy of our regeneration is not suspended; whether the renewal which we are allowed to hope for, unless we ourselves provoke the holy Spirit to depart from us, is actually proceeding; whether under the merciful influence designed to guide us in the path of salvation, we are indeed 'going on unto perfection.' These are inquiries, which we may institute, and which it behoves us, as we value our immortal souls, to pursue, even to the discovery of every thought and word and deed, that we may not be deceived on a subject which involves such important interests.

"The means of prosecuting these inquiries, and of satisfying our own minds as to our spiritual state, are placed within our reach. This is the declaration of the text. The appeal is to be made to the conscience, enlightened and directed 'by the rule of God's commandments.' It is not to uncertain feelings, of all tests the most dangerous and delusive, that we are to apply for the determination of this important question, but to the plain testimony of the conscience, to the accordance or disagreement of our ways with the laws to which we are amenable."

The chief proof that we are living under the guidance and influence of the holy Spirit will be, "if we are sensible of no reluctance to pursue the inquiry, without dissimulation or reserve, imploring the aid of that power, which will shew us our 'secret faults,' and determining to follow implicitly the guidance of that word, which is a discernor of the thoughts and intents of the heart."

For the more complete satisfaction of the mind in a matter of such inexpressible importance, it is recommended that the inquiry should be pursued without qualification or reserve into all the particulars of our duty towards God and towards our neighbour, and to the resolution of the great question; "Where is our treasure?" This method of self-examination is pressed with all the impassioned earnestness, which becomes a Christian bishop, on the hearts and understandings of those whom he addresses on concerns of everlasting consequence, under the consciousness that he watches for souls and must render the account. This earnestness suffers no relaxation of the strict rule of Christian righteousness, but it suggests nothing which savours of superstitious or fanatical austerity. The whole is admirably adapted to recal the readers attention to the truth, which in the practice of the present day appears from various causes to be too generally overlooked, that religion is a *matter of personal interest, in which every man must bear his OWN burthen and prepare to ren-*

der his OWN account, and under the guidance of which he must pass through things temporal, so as not to lose the things which are eternal.

Bishop Sandford is not of that liberal school, which would overlook or depreciate the positive institutions of Christianity. In the notes upon the third sermon, which was preached upon Ash Wednesday, and is adapted to the services of that day, the following observations occur :

"I cannot omit this opportunity to express my regret at the objections which are entertained by many pious persons to the service on Ash Wednesday, on account of the office of commination, appointed to be used on that day. These objections arise from a mistaken notion of the meaning of the word *Amen*, to be pronounced by the congregation after the recital of each of the sentences of the word of God against impenitent sinners. Should this volume fall into the hands of any who have imbibed this mistaken notion of the word, I would remind them, that *Amen*, when subjoined to the Creed, or any other declaration, signifies only *verily*, denoting the assent of the speaker to the truth of that to which *Amen* is so subjoined. It does not signify *so be it*, which is its meaning, when pronounced at the end of a prayer. The Church very properly requires her members to acknowledge, at the end of each sentence in the commination, that such is *really and truly* the declaration of the word of God. By obeying the order of the Church, no person does, according to the vulgar mistake, pronounce judgment on his neighbours : but he simply asserts, what every one who reads the Bible must know to be true, that the wrath of God is 'revealed against all ungodly and impenitent sinners.' And on the first day of a season set apart for penitence and retirement from the world, and self examination, nothing can be better calculated than this service of commination, to warn us of the danger of temptation and of sin ; to excite us to repentance of our past transgressions, and to watchfulness in our future conduct, and to prayer for grace and help through Jesus Christ, that we may escape 'the terrors of the Lord.'

"I am confident that a pious use of the season of Lent, such a use of it as the Church designs we should make, might be, through the divine blessing, the means of opening the eyes of many to those important truths, which in the bustle of the world we are all too much inclined to neg-

lect; that it might be to many the beginning of a new and holy life. For this reason, I cannot but lament deeply, that, with those in the better ranks of life, this very season is the time of more than ordinary amusement and dissipation. I address myself to those of our own communion, and I call on them seriously to consider the good which they might do to themselves and to others, by courageously resisting the bad fashions of the world, and by setting an example of forbearance from pursuits so dangerous to their progress in the Christian life. I am no advocate for the puritanical condemnation of all the social relaxations and cheerfulness of life : but I know that an Apostle has commanded us to 'be temperate in all things;' that he particularly exhorts those, who are the most likely to be led astray, to 'be sober-minded;' and I would therefore entreat such as acknowledge the divine authority of the writings of that Apostle, to consider well, whether they can be said to obey the first of these precepts, who are unceasing and *intemperate* in their pursuit of amusements ; and whether it is '*sober-minded*' to prolong their meetings to such irregular hours, as must absolutely prevent those who engage in them, from commanding either opportunity or disposition of mind, for the solemn and indispensable duties which every Christian ought to perform before he retires to his bed. This is a most serious reflection. Let the votaries of fashionable gaiety ask themselves in what state of mind and spirits they return home from their assemblies. With minds and bodies fatigued, with hearts occupied with the vainest of the vanities of this world, are they in a fit state for the exercises of devotion, even supposing that they were inclined to them? Alas, no : they have *voluntarily* placed themselves in a situation of all others the most alarming to a serious mind ; in a situation unfit for reading the word of God, for meditation, for prayer ! What must be the inevitable consequence of a long course of such conduct, it is needless to state, but it is most dreadful to contemplate. This moral intemperance is equally injurious to the health of the mind and of the body. The right employment of the season of Lent might check the evil, and might by the blessing of God, contribute to such a permanent substitution of better inclinations and better objects as to prevent a return to practices, of which but little meditation is requisite to convince us of the sin, as well as of the folly."

These remarks are unhappily not calculated for the meridian of Edin-



burgh alone, but present too faithful an account of the use which might be made, and of the use which is made of the season of Lent. The Churches in the Metropolis, in which the Morning Prayer is read on Wednesdays and Fridays, are almost, if not altogether, deserted; and in many a Church, in which a sermon is added, the preacher would labour with equal success if he raised his voice in the wilderness. But the neglect of the appropriate offices and opportunities of the season is not the only occasion of complaint. It is in this season that the world of fashion begins to assemble in the metropolis, that the daughters of Britain are first introduced into company, and that every thing which hath power to dissipate serious thought, and to destroy in the most critical period of life the opening buds of religion, finds patronage and support. It is then that the young woman fatigued and exhausted with the labour of pleasure, is first tempted to neglect that sacrifice of secret prayer and thanksgiving, without which she had never before closed her eyes to rest, or to offer it with a languor of mind and affections, which she feels cannot be acceptable, may be offensive, and therefore it is laid aside until a more convenient opportunity: it is in this season that the whole business of religion is crowded into a formal, perhaps an occasional and dilatory attendance in the morning of the Sunday at the Church, or Chapel, to which is brought a body too weary to be bent in prayer, and a mind too engrossed with the recollection or anticipation of gaiety, to pray or to be instructed in the knowledge and practice of the truth. This is the case, not only of those who are, but of those who shall be the wives and the mothers of our English nobility, and whose example for evil or for good is almost indefinite. The times in which we live demand a very different conduct. While the most zealous attempts

are made to corrupt the religious principles, not of those who have skill to disentangle the sophistry of the adversary, but of the mass of the population of those who swallow the bane without thinking of the antidote, the most punctual and scrupulous attention to the minutest forms and ceremonies of religion, to all its holy ordinances and institutions is imperatively required of the higher classes of the community. It is a seasonable inquiry which Bishop Sandford institutes in his sermon on self-examination.

“Do you love the holy day which God has set apart for his own service, and for our highest edification and improvement, and the duties in which it calls you to engage? Or do you esteem it a weariness or a toil? Do its lingering hours hang heavy on your hands? Do you think that you have done your duty on that day, by appearing once only in the house of God, or do you rejoice in every opportunity ‘to tread its sacred courts?’ And how is the remainder of that sacred time employed? Believe me, you may form no mistaken judgment of your religious character, from the degree of your affection to the appropriate employments of the Lord’s day, and from the manner in which you pass it. I am far from recommending you to make the Christian festival a day of morose and puritanical strictness; but allow me to say, that he who has not, unless prevented by some lawful impediment, presented himself at both the usual services of the Church, has not done his duty; nor he who allows the remaining leisure of that day to be spent in indolence, in idle visiting and conversation, in careless neglect of the duties of his closet. Let these be performed conscientiously and ‘heartily as unto the Lord,’ and then let the portion of his time which he can command be past in acts of charity and mercy, or in the rational and improving converse of pious and cheerful friends. Ask your own hearts whether such is the history of your sabbaths.”

It is on the answer, which persons in the high stations of life propose to render to this question, that the issue of another important inquiry will materially depend: shall the attempts of the disorganizing infidelity of the day succeed, or be counteracted? And shall the better endeavor

vours, which are in progress for the improvement of the lower orders, be effectuated or destroyed? The moral character of the country is poised between advancing knowledge and inveterate ignorance, and *example, decided example*, is wanting to turn the scale. In such a crisis the appearance of Bishop Sandford's volume is highly seasonable, as it is adapted to promote the revival, both of personal and domestic religion. Here is no suppression of what is necessary to be known; no countenance of any false doctrine; no compromise of any truth or any duty in accommodation to the prejudices of the thoughtless, the fanatical, or the unbelieving. The whole counsel of God in our redemption is clearly unfolded, and powerfully insisted upon; the infirmities of our fallen nature, the necessity and means of spiritual assistance, the merits and intercession of the Redeemer, the certainty of the judgment and the life to come, and the indispensable obligations of Christian holiness, are pressed on the heart and on the understanding. There is a spirit of fatherly expostulation exhibited in exposing the follies of the worldly mind, while the thoughts and affections are raised to high and heavenly things, by one who hath been deeply occupied in the contemplation, by one, who as his own hope is full of immortality,

—"tries each art, reproves each dull delay,

Alures to brighter worlds, and leads the way."

Men of the most cultivated minds will not blush to have read these sermons, and the student will labour to imitate, and the general reader will cordially approve, the felicity of the author, in rendering religious truth familiar to the meanest and most untried capacity. This was, in the judgment of Bishop Horsley, the character of the venerable Jones of Nayland; it is the character of Bishop Sandford; it is always the character of a master.

In the last sermon Bishop Sandford understands "the prayers" mentioned Acts ii. 42, of "some certain prayers which were known and regularly used" in the Church of the Apostles. He enlarges upon this interpretation at some length in the text, and in an annexed note. His reasoning on the use of the Article in this passage, is as original as it is irrefragable and important; and we shall take an early opportunity of laying the whole argument before our readers.

*A Sermon, Preached at the Anniversary of the Devon and Exeter Hospital, August 25, 1818. By Edward Copleston, D.D. Provost of Oriel College, Oxford, and Prebendary of Rochester. Rivingtons. 1819.*

WE were somewhat unwilling to notice the republication of this discourse, because it has been produced by the remarks of a cotemporary journalist, upon whom we felt bound to animadvert in the last Number of our work, but to whom we do not desire to place ourselves in systematic opposition. Upon reflection however we are persuaded that no considerations of this kind ought to prevent us from giving all possible notoriety to Dr. Copleston's defence. The charges preferred against him are of a serious nature; and the Church in general is interested in the innocence or guilt of one who holds so conspicuous a place among her sons. If those who defend her with greatest ability and zeal against the attacks of "science falsely so called," are themselves the mere votaries of a sounder philosophy; and pay no regard to the "wisdom which descended from above," they are a disgrace rather than an ornament to the cause they advocate. But the disgrace will be shifted from the accused to the accuser if such a charge should be preferred against them, and entirely disproved.

Dr. Copleston has vindicated his character in the most obvious and effectual manner; he has published the charges, and the sermon to which they allude, and has left the reader to form his own opinion upon the merits of the case. We cannot hesitate about the propriety of following this example; and shall therefore simply extract the positions of the reviewer; with those passages in the discourse, which throw most light upon his assertions. Did our limits permit we should gladly furnish other specimens of an elegant and sensible sermon; which gives sound advice to a congregation assembled for a special purpose, but does not take the opportunity of a hospital anniversary to convert the heathenish inhabitants of "Devon and Exeter."

"Having failed in my endeavours to obtain from the Editor of the *Christian Observer* a correction of the wrong which had been done me by a gross misrepresentation of the argument of this discourse, although I am bound to acknowledge the civility with which my remonstrance has been received, yet I cannot omit the only course which remains of defending myself from an unjust charge—that of circulating the sermon itself with the accusation appended to it. Some part of this accusation is expressed in terms which I did not imagine any one could have used who had the personal knowledge of me, which the writer of that article in the *Christian Observer* evidently has. Certainly what is imputed to me in some of the following extracts denotes a state of mind and a habit of thinking to which I am a perfect stranger; and against the suspicion of which I should never have thought of taking any precaution. But the strain of commendation and even of compliment which my accuser employs in other passages, for things wholly unconnected with the occasion of this discourse, must naturally impress a belief on all who do not know me, that the blame is not only just and reasonable, but even extorted by the force of truth from one otherwise disposed to think favourably of the author.

"I wish, however, to keep out of sight all considerations arising from personal character, or from professional service on other occasions, and to appeal at once to the judgment of every unprejudiced

reader, whether the sermon justifies the representation given of it in these passages.

*"Extracts from the Christian Observer for November, 1818."*

1. "We must confess that in the whole course of our critical labours, we never recollect to have examined a sermon more completely exclusive of every motive to benevolence deduced from those principles which are peculiar to the Christian dispensation."

2. "We wish to see the Christian preacher derive his principal inducements and motives for the exercise of relative duties from divine sources. His reference should be 'to the law and to the testimony': his inquiry, 'What saith the Scripture?' his argument, 'Thus saith the Lord.'"

3. "What would be thought of the ambassador of an earthly sovereign, who should scarcely attempt to mention his master's name, to allude to his express wishes, or to promote his peculiar interests?"

4. "That the present has little or no claim to the appellation of a Christian discourse, must be admitted to be a charge founded in strict truth, on an appeal to its internal evidence. What is the amount of the religion which it comprises? In the course of twenty-three pages the word God certainly occurs five times . . . the idea of the divine Being occurs once more, at p. 18. The Redeemer is never once specifically alluded to; in a solitary instance, indeed, his name occurs much in the same manner as it does in Pliny's letter to Trajan, *merely for the purpose of mentioning his adherents*, 'a follower of Christ:' and what are the doctrines contained in the above-mentioned passages? simply these, that the divine Being is the creator and governor of mankind, with an intimation that his will should be obeyed; but *whether that will has ever been revealed it is not easy to infer from the whole tenor of this discourse.*"

5. "In short, had this discourse been delivered in the porch or in the academy, in a Mahometan mosque, or in a Jewish synagogue, we appeal to Dr. Copleston's own judgment, whether, *mutatis mutandis*, any alteration in the argument needed to have been made. In fact, the *mutanda*, in point of expression, are very limited. Gods instead of God; follower of Zeno, or Plato, or Mahomet, or Moses, instead of Christ; philosophic or prophetic, instead of apostolic rule; principles of humanity, instead of Christian charity; the master hath said, or the Koran hath required, or Moses commanded, instead of the letter of

Scripture, or God requires; the character of a cardinal, or leuitical, or musulmanic, instead of a Christian virtue; and every Stoic, or Academic, or Israelite, or Mahometan, instead of every Christian. These trivial alterations, according as a change of circumstances might require, would render this Charity Sermon, like Pope's Universal Prayer, capable of being adapted to accommodate any auditory, it being equally and alike applicable to all."

6, "As a Christian minister, he was bound to reason with his congregation upon Christian principles. He ought, like the preacher to the Gentiles, to 'determine to know nothing among any audience' but Jesus Christ, and him crucified." *To be ashamed of Christ and of his Gospel* is an awful consideration indeed: and its awfulness should never be lost sight of by the Christian minister." P. 4.

The following passages in Dr. Copleston's Discourse will enable the reader to form his judgment upon these charges.

"That human life, whatever improvements may be effected in the frame of society, will always produce a large demand upon our compassion, is quite certain. It seems to be part of the plan of God's providence in this way to link man with man; to excite and keep alive benevolence, by making them feel their mutual dependence. Thus even under the Jewish economy men were told 'that the poor should never cease out of the land;' and they were taught by several affecting precepts, to feed the hungry, to give alms to the poor, and to impart liberally from their abundance. 'When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow. When thou beatest thine olive tree, thou shalt not go over the boughs again. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.' (Deut. xxiv. 19.)

"The spirit of these injunctions, it seems to us hardly possible to mistake; and yet we learn from what remains of the old Jewish commentators, that they employed themselves in frivolous disquisitions about the precise meaning of the terms of the precept:—when a sheaf might be said to be forgotten—what time might elapse before the first gathering of the tree or of the vineyard should be considered as finished. Surely, to find the true import of the passage requires none of these explanations:

it applies equally to all times, and to all countries—bidding us not to live to ourselves alone, but in the midst of our plenty to be mindful of others' wants;—to give freely of what we have, and not to take too scrupulous and exact an account of what we give. The particular images selected for the illustration of this universal duty, are naturally adapted to the habits of that country in which the Jews were settled. Among them there were as yet no public institutions for the relief of the distressed; and the most obvious way of exercising systematic charity was that here described.

"We ought indeed to bear in mind, that among the heathen nations of the earth, not only no institutions for the sick and indigent existed, but no such injunction as that of the Jewish law above mentioned is to be found. On the subject of relief to the poor, their laws are silent. And it is the glorious distinction of the Christian religion, that wherever it has been established, it has expanded this maxim of the Mosaic law—not fettering the motive by any specific direction, but calling it into action in every way which the condition of society demands, or which experience may have proved to be most useful. The end to be attained and the motive for pursuing it, are alone the objects of religious instruction. How this motive is to operate, by what means we may best attain the proposed end, is to be learned elsewhere:—from the employment, that is, of those intellectual powers which were given to us by the Almighty as a talent to be improved in his service. And by employing them sincerely and zealously in the execution of benevolent designs, we render the most complete obedience to the apostolic rule, of loving 'not in word and in tongue, but in deed and in truth.' For whether in imitation of the narrow-minded Pharisee, we confine our attention to the letter of Scripture, and do no more than seems to be positively commanded, or whether we act in obedience to a blind and inconsiderate impulse of our own nature, in either case we fall short of that perfect fulfilment which it should be the aim of every Christian to render. In the former case, the will is deficient, in the latter the deed. It is the union of both which God requires.

"It is the just glory of our own country that it contains a variety of institutions founded on the purest principles of Christian charity. To the public these institutions are beneficial in many ways;—and they obtain the praise of the philosopher and the politician, no less than that of religious and philanthropic men. On their

public benefits it is almost needless to expatiate, except for the purpose of impressing on your minds that important relation which they bear to us as Christians; namely, that they afford opportunities of discharging the great social duty of our religion in the most effectual manner—that they are channels through which we may safely direct the stream of private benevolence, which often either evaporates in empty feeling, or is wasted upon underserving objects. Under this view of the subject, the only one which becomes a follower of Christ\*, it is not enough that the good he done;—we ought to feel that we ourselves have a hand in the performance of it—to seize with pleasure the means of acquitting an obligation which binds us all—and to rejoice in the facilities held out of obeying God's will, without the chance of failure, or mistake, or disappointment." Copleston, P. 14.

"Lastly, It is by taking an immediate and personal concern in such charities as these, that we complete the character of a Christian virtue: and of all charities that of relieving the sick affords the surest means of accomplishing this end. The persons here relieved are your own neighbours and dependents, and you may have full proof of the wants of each individual who applies for assistance. You may see him in his affliction, and converse with him when he has been relieved; you may enjoy a satisfaction which no man can take from you, that of beholding a brother's health restored, his strength repaired, or his life lengthened by your means; and while the blessing is yet fresh in his memory—while the heart is open to the best and kindest impressions, he may have those sentiments instilled into it, which will render the rest of his life not longer only, but happier and better.

"How different are the feelings raised by the sight of human suffering, in a mind thus disposed, from those which the same objects excite in the mere worldly moralist! As to the cultivated mind, the desert and the forest, the wilds and the wreck of nature, can reflect agreeable sensations, so may the truly religious man derive consolation and encouragement even from the Lazar-house and the prison. To him they become, if not a garden of delight, at least a field of cheerful industry, in which he

knows and feels that he is doing his Lord's work. That work will certainly one day have bestowed upon it a plenteous reward. But the first blessing which attends his labours is that re-action upon his own heart and affections which accompanies every thoroughly good deed. He perceives how God has united mankind by the tenderest ties of mutual succour—and he exults in being made instrumental to that sublime plan of Providence, by which good is brought out of evil, and the pains of this world are made the parents of joy in that which is to come." P. 25.

*Memoir of the Rev. Henry Martyn, B. D. late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East India Company. 8vo. pp. 546. price 12s. Hatchard. 1819.*

WE are informed by the author in his preface, that this work is principally compiled from a journal kept by Mr. Martyn for his own private use. The part of it, which had been composed before his journey into Persia, was on the point of being destroyed by the writer; but he was prevailed upon to confide it to a friend at Calcutta, and it was afterwards transmitted to the Rev. C. Simeon and J. Thornton, Esq., Mr. M.'s executors. The journal was in fact continued during the remainder of his life; but it is termed a narrative by its author, and does not appear to have been exclusively intended for his own recollection and benefit. It was sent from Constantinople by Mr. Morier, and was received by the executors in 1815. As we are not at liberty to suppose that our readers are acquainted with the events under review, we shall preface the remarks which have occurred to us upon an attentive perusal of this volume, with an outline of the history which it contains.

Mr. Martyn was born at Truro in Cornwall in 1781; his father had raised himself by his own exertions from a very humble situation in life to one of comparative ease and com-

\* This designation, which is expressly employed to mark the duty arising out of it, the Reviewer says is used just as a heathen writer would use it merely for the purpose of mentioning the adherents of Christ. See Extract 4.



fort. In 1798, young Martyn was placed in the grammar school at Truro, and he continued there till 1797, in which year he entered at St. John's College, Cambridge. He pursued his mathematical studies with great diligence during the usual period; and after having acquitted himself extremely well at the various College examinations, took the degree of Bachelor of Arts with the highest academical honour, and was declared the senior Wrangler of his year. He was chosen a Fellow of his College in 1802, and in the same year he obtained the first of the two prizes assigned to the junior Bachelors for composition in Latin prose—a distinction the more remarkable, as from his entrance at the University he had directed an unceasing and almost undivided attention to mathematics.

It had been his intention to follow the profession of the law, but a very strong sense of religion had taken possession of his mind; and resolving to devote himself to the sacred office of a Christian missionary, he offered his services in that capacity to the Society for Missions in Africa and the East (now Church Missionary Society), and was ordained a Deacon at Ely in October 1803. He commenced the exercise of his pastoral function as Curate to the Rev. C. Simeon, in the church of the Holy Trinity in Cambridge; and undertook likewise the charge of the parish of Lolworth, a small village at no great distance from the University. The loss of all his slender patrimony in the year 1804, nearly frustrated his design of leaving England as a missionary; and an attempt made by his friends to obtain him a chaplaincy to the East India Company was not at first successful. He therefore continued some time longer in his curacy at Cambridge, making a tour in the summer to his friends and relations in Cornwall; and as he considered himself nearly sure of sailing for the East in the ensuing spring, he took leave of those to whome he was

bound by the earliest and tenderest ties, as persons whom in this world he should never meet again.

In January 1805, he received a sudden summons to leave England in ten days; but not being in priests orders, he was forced to remain a little longer. His ordination took place in March; and the degree of Bachelor of Divinity, which was requisite to enable him to hold his Fellowship, was conferred upon him by mandate before the usual time. He resided two months in London before his embarkation, and employed part of his time in the study of Hindoostance. He preached often during this short abode in London, occupying the pulpit chiefly at St. John's Chapel, Bedford-row, then under the care of the late Rev. R. Cecil. On his road to Portsmouth, his feelings became so acute that he fainted, and fell into a convulsion fit at the inn where he slept; but his spirits were recovered by the sight of many of his brethren, among whom were Mr. Simeon and his biographer, who had come from a considerable distance in order that they might affectionately accompany him to the ship. He sailed from Portsmouth on board the Union East Indiaman, in July; and by the unexpected arrival of the fleet to which she belonged at Falmouth, he found himself once more among his dearest connections, and had again to take an abrupt and last farewell of all that was dearest to him on earth. He reached Madeira in September; and it was then communicated to the troops on board the fleet that their object was the capture of the Cape of Good Hope. They touched at St. Salvador, and the short account given in Mr. Martyn's own words of the acquaintance he made there, is written in a very pleasing style, and is characteristic of the man. An accidental introduction to the master of a spacious house and gardens, was followed by an invitation to repeat the visit; "and thus" (says Mr. M.) "the Lord gave his servant favour in the eyes of Au-



tonio Joseph Corrè." Sennor Antonio was called to account at their next interview for his superstitious kneelings and crossings, and the following was the result of the argument:

He "told me plainly at last, what I had long been expecting to hear, that the prejudices of education were strong, and operated to keep his father bigoted; but, for himself, he had nothing to do with saints in secret; he adored God alone. I could have wished more; it was the confession rather of a liberal than a religious mind. Soon after there was a procession of priests, carrying the Sacrament to the house of a person just departing: they both knelt, and continued till they past. Sennor Antonio said, that he 'conformed to the custom of the country in trifles.' I thought of Naaman and his god Rimmon. I did not, however, think it right to push the matter too suddenly; but told him, in general, how the English reformers were led to prison and to flames, rather than conform; and that, if I was born a Portuguese, I would rather be imprisoned and burnt, than conform to idolatry. At the same time I talked to him of the doctrines of the 'new birth,' &c. but he did not seem to pay much attention." P. 146.

The next controversy was with a more formidable opponent.

"I left them in order to go on board; but, finding as I went along, a Chapel open, I went in to see the pictures; all of which contained, as a prominent figure, a friar of some order. In one, some people in flames were laying hold of the twisted rope which was pendant from his waist: how apt the image if Jesus Christ were in the room of the friar! At this time a friar, dressed identically as the one in the picture, moved slowly along: I followed him through the cloister, and addressed him in Latin. He was a little surprised; but replied. He told me, that the chapel belonged to a monastery of Franciscan friars. In a cloister which led round the second floor of the building, he stopped; and by this time we were able to understand each other exceedingly well. I then asked him to prove from Scripture the doctrine of purgatory, of image worship, the supremacy of the Pope, and transubstantiation. His arguments were exceedingly weak, and the Lord furnished me with an answer to them all." P. 146.

It is not surprising that one who

contradicted monks in their own cloister with so little ceremony, should also make unexpected attacks upon the feelings and practices of his countrymen. Mr. Martyn was laudably desirous to render his presence on board the Union of use to all classes of his shipmates; he read between decks to the soldiers and crew from the *Pilgrim's Progress* and *Baxter's Call*; and performed divine service on Sundays to the passengers and crew. His ministry, however, met with considerable opposition; and he was given to understand, that "many said they should come up to prayers, because they believed him sincere, but not to the sermon, as he did nothing but preach about hell." This sort of dispute appears to have continued to the end of their voyage—but his ministry was nevertheless "blessed to the good of many."

On the 3d of January, 1806, the fleet anchored in Table Bay; the troops were immediately disembarked; and after the Dutch had been defeated and driven back with considerable loss, Cape Town surrendered to the British forces. Mr. Martyn was eagerly employed in contemplating the effects of the battle, and in visiting the wounded in the hospitals; he was so fortunate likewise as to meet Dr. Vanderkemp, and several other missionaries in the town, and by them he was much encouraged in the work he had taken in hand. Nothing remarkable occurred during the remainder of his voyage; he reached Madras in April, and Calcutta in May, and was received with great kindness by the Rev. David Brown. His health was far from good; and he was earnestly solicited to continue in the neighbourhood of the Presidency; but this, though it would have been highly agreeable, he positively refused. The time of his stay there was profitably spent in improving his knowledge of Hindoostanee—and he preached frequently to his own countrymen,

both in the Mission Church and the New Church. His sermons unfortunately called forth considerable opposition, from the same causes that had given so much offence on board the Union; and Mr. Martyn was publicly blamed from the pulpit, and his doctrines denominated inconsistent, extravagant, and absurd.

In September Mr. M. received his appointment as Chaplain at Dinapore; and proceeded up the Ganges in a budge-row, or boat. He was now for the first time left alone with the natives; and he spent his time in translating portions of Scripture into various eastern languages, and in religious exercises and studies. He visited the villages on the banks of the river; entered into conversation with the inhabitants as often as he could find an opportunity; and distributed tracts, and occasionally Testaments, to such as said they could understand them. He amused himself also with shooting various birds that passed his boat; a sport for which he appears to have retained considerable relish.

About the end of November he reached Dinapore. His immediate objects were three-fold; to establish native schools, to prepare translations of the Scriptures, and of religious tracts for dispersion; and to attain such readiness in speaking Hindoostanee, as might enable him to preach in that language. His plans were much thwarted by the great variety of dialects, rendering the books written for one district unintelligible to the people of another; and he determined for the present to aim at a translation of the four Gospels into four different dialects, for the province of Bahar; and to add to these the Book of Genesis, the Ten Commandments, some of the Psalms, and the Sermon on the Mount. His ministry among the British was rendered painful by a repetition of what had happened at Calcutta, and during the voyage; but he complied with the request of

his congregation to preach written sermons, and seems by this plan to have overcome a considerable part of the opposition.

Early in 1807, he translated the book of Common Prayer into Hindoostanee; and on Sunday, March 18, he commenced the performance of divine worship in the vernacular language of India, concluding with an exhortation from Scripture in the same tongue. Two hundred women, Portuguese, Roman Catholics, and Mahometans, attended the service, and a portion continued to do so during the time that he remained with them. His schools flourished, notwithstanding an alarm which was taken of their being part of a plan to force conversion upon the natives. He permitted his scholars to read the Hindoo books commonly in use, only rejecting such as were of an immoral character or tendency.

In June, Mr. Brown proposed to him to superintend the translation of the Scriptures into Persian; and he readily accepted the proposal—and in September he again refused the earnest recommendation of his friends to return to Calcutta, and take the Mission Church there. He was resolved to dedicate himself chiefly to the instruction of the heathen, and was unwilling to give up the schools which were flourishing so favourably, and into which he succeeded in introducing the Sermon on the Mount. About this time he experienced a severe disappointment, by the refusal of an overture of marriage which he had made to her to whom time had rather increased than diminished his affection. He bore the mortification with great patience, and only embarked more earnestly in his arduous task of translation. Two assistants were sent to him from Calcutta; one of whom, Sabat, well known in India and England for his rejection of that faith which he then zealously professed, seems to have given him considerable trouble. Mr. Martyn at that time did not hesitate “to

esteem him a monument of grace and love;" and as such he was proclaimed to the English public by Dr. Buchanan and others. It is not easy to ascertain whether the whole of Sabat's conduct proceeded from hypocrisy and fraud; but comparing Dr. Buchanan's account of his first conversion to Christianity, with Mr. Martyn's remarks upon his behaviour at Dinapore, we may at least be permitted to question the judgment and penetration of those who hailed him so confidently as "a brother in Christ."

The version of the New Testament into Hindoostanee was concluded in March, 1808; and throughout the remainder of the year Mr. M. was fully occupied in superintending Sabat's translation into Persian; and in preparing himself by reading Arabic, to superintend a version into that tongue. His health during this period was very indifferent; he was often unable to go through the duties of the Sabbath; and he declared repeatedly in letters that his weakness was on the lungs, and that a very little exertion would throw him at once into a consumption. His native congregation was diminished by the occasional interruption thus produced—but he continued his labours among the soldiers in the hospital; and a religious society was formed, which met daily under his roof. The Persian translation intended to be published at the expense of the British and Foreign Bible Society, was completed in March, 1817; and his station was shortly afterwards changed to Cawnpore, where he was several hundred miles further distant from Calcutta, and was deprived of those facilities for public worship which, in consequence of his representations, had been provided at Dinapore. Soon after his arrival he preached to the soldiers in the open air, and the heat was so great, that many actually dropped: this exertion added to the bad effects of a too rapid journey, made a serious and lasting al-

teration in his health. Notwithstanding, towards the close of the year he commenced his first public ministrations among the heathen—preaching to a crowd who had assembled under his window for the purpose of receiving alms. He continued this practice, as often as his health permitted, during the remainder of his stay at Cawnpore—the number of his congregation sometimes amounted to eight hundred, and they appeared to become gradually attentive and considerate. In a letter to Mr. Simeon, he confesses his inability to continue the labours he had undertaken.

"My work last Sunday was not more than usual, but far too much for me, I can perceive. First, service to his Majesty's 53d foot, in the open air; then at head-quarters; in the afternoon, preached to eight hundred Natives; at night, to my little flock of Europeans. Which of these can I forego?" P. 340.

Shortly after, he was obliged to overcome this reluctance; but he continued at intervals to address his mendicants; and he administered the sacrament of baptism to one old Hindoo woman. On this subject he had always observed an exemplary caution; and consequently had added few nominal converts to the Christian fold. His health continued so rapidly on the decline, that a sea-voyage, if not a return to England, was thought indispensable to his safety; and his departure from Cawnpore was hastened by information received from Calcutta, respecting his translations of the Gospel. The Hindoostanee was pronounced idiomatic and plain; but the Persian was not deemed fit for general circulation. The version of the Gospels had been printed before Mr. Martyn engaged in the undertaking; and was returned to the translator for amendment; much pains and attention were bestowed upon it, under the superintendence of Mr. M. and it became in fact a new work. But it was thought to abound with Arabic idioms, and to

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be calculated rather for the learned than for the mass of common readers. On the receipt of this intelligence, Mr. Martyn immediately resolved to go into Arabia and Persia, for the purpose of collecting the opinions of the natives upon the Persian translation, as well as upon an Arabic version which had been nearly finished. He took leave of his various hearers at Cawnpore in September—having given the natives, in his parting address, a short history of the Gospel, and taking them to record that he had declared the glad tidings of salvation. To the Europeans he preached for the first and last time, in a Church which had been erected in consequence of his representations; and returned without any remarkable adventure to Calcutta. During his stay in that town, he preached on every Sunday except one; and left it on the 7th January, 1811, to return no more.

Five months elapsed before he reached Shiraz; he touched at Goa, on his voyage to Bombay; and embarked at the latter place on board a ship which had orders to cruise in the Persian Gulph, and which landed him at Bushire on the 22d of May. It is here that the most curious part of Mr. Martyn's history commences, and we regret our inability to give copious extracts from this portion of the volume under review. He started for Shiraz on the 30th May at ten at night, and travelled on a poney till sun-rise. The heat then became so great that he thought death inevitable; but on the second day he contrived to protect himself by wrapping a wet towel round his head and body; and muffling up his limbs in clothes. As the party ascended the mountain his sufferings were occasionally varied by the piercing cold of the night air; and he seems to have been nearly worn out by his exertions when on the 9th of June, they arrived at Shiraz.

The first point into which he in-

quired was the value of Sabat's Persian Translation of the Gospels, and finding that the opinion entertained of it at Calcutta was correct, he immediately commenced another version. An able and willing assistant in this work was found in the person of Mirza Seid Ali Khan, the brother in law of Mr. M.'s host Jaffier Ali Khan. The latter was a Mahometan of rank and consequence; the former was one of a numerous and increasing religious community whose tenets consist of refined mysticism of the most latitudinarian complexion; both these persons were ready to invite rather than to decline the freest interchange of opinion upon religious topics. Copious accounts are furnished of the conversations and arguments which were held by Mr. Martyn with them and their friends. Some were Jews; and of the Jews some had lately professed Mahometanism, convinced probably by the gifts rather than the reasonings of the Persians. An interview with a Professor of Mahometan law is thus described.

"About eight o'clock at night we went, and after passing along many an avenue, we entered a fine court, where was a pond, and by the side of it a platform, eight feet high, covered with carpets. Here sat the Moojtuhid in state, with a considerable number of his learned friends; among the rest, I perceived the Jew. One was at his prayers. I was never more disgusted at the mockery of this kind of prayer. He went through the evolutions with great exactness, and pretended to be unmoved at the noise and chit-chat of persons on each side of him. The Professor seated Seid Ali on his right hand, and me on his left. Every thing around bore the appearance of opulence and ease; and the swarthy obesity of the little personage himself led me to suppose that he had paid more attention to cooking than to science. But when he began to speak, I saw reason enough for his being so admired. The substance of his speech was flimsy enough; but he spoke with uncommon fluency and clearness, and with a manner confident and imposing. He talked for a full hour about the soul, its being distinct from the body, superior to the brutes, &c.; about God, his unity, invisibility, and other obvious and



acknowledged truths. After this followed another discourse. So after clearing his way for miles around, he said, 'that philosophers had proved, that a single being could produce but a single being. That the first thing God had created was *Wisdom*—a being perfectly one with him; after that, the souls of men and the seventh heaven; and so on, till he produced matter, which is merely passive.' He illustrated the theory, by comparing all being to a circle: at one extremity of the diameter is God; at the opposite extremity of the diameter is matter, than which nothing in the world is meaner. Rising from thence, the highest stage of matter is connected with the lowest stage of vegetation; the highest of the vegetable world, with the lowest of the animal; and so on, till we approach the point from which all proceeded. 'But (said he) you will observe, that next to God, something ought to be, which is equal to God; for since it is equally near, it possesses equal dignity. What this is, philosophers are not agreed upon. You (said he) say it is Christ; but we, that it is the Spirit of the Prophets. All this is what the philosophers have proved, independently of any particular religion.'" P. 395.

"But at the instigation of the Jew, I said, 'Sir, you see that Abdooghnee is anxious that you should say something about Islam.' He was much displeased at being brought so prematurely to the weak point, but could not decline accepting so direct a challenge. 'Well (said he to me), I must ask you a few questions.—Why do you believe in Christ?' I replied, 'That is not the question. I am at liberty to say, that I do not believe in any religion; that I am a plain man, seeking the way of salvation; that it was, moreover, quite unnecessary to prove the truth of Christ to Mahometans, because they allowed it.' 'No such thing,' said he. 'The Jesus we acknowledge is he who was a prophet, a mere servant of God, and one who bore testimony to Mahomet; not your Jesus, whom you call God,' said he, with a contemptuous smile. He then enumerated the persons who had spoken of the miracles of Mahomet, and told a long story about Salmon, the Persian, who had come to Mahomet. I asked, 'whether this Salmon had written an account of the miracles he had seen?' He confessed that he had not. 'Nor (said I) have you a single witness to the miracles of Mahomet.' He then tried to shew, that though they had not, there was sufficient evidence. 'For (said he) suppose five hundred persons should say that they heard some particular thing of a hundred persons who were with Mahomet;

would that be sufficient evidence, or not?' 'Whether it be or not (said I), you have no such evidence as that, nor any thing like it; but if you have, as they are something like witnesses, we must proceed to examine them, and see whether their testimony deserves credit.'

"After this, the Coran was mentioned; but as the company began to thin, and the great man had not a sufficient audience before whom to display his eloquence, the dispute was not so brisk. He did not indeed, seem to think it worth while to notice my objections. He mentioned a well known sentence from the Coran, as being inimitable. I produced another sentence, and begged to know why it was inferior to the Coranic one. He declined saying why, under pretence that it required such a knowledge of rhetoric, in order to understand his proofs, as probably I did not possess. A scholar afterwards came to Seid Ali, with twenty reasons for preferring Mahomet's sentence to mine." P. 398.

The fame of this disputation was quickly spread through Shiraz, and Mr. Martyn was occupied a considerable part of every day in answering objections and explaining difficulties; the grand Mahometan stumbling block was the Divinity of Christ; and on this point it does not appear that any converts were made. On others many went so far as to admit that the theory was plausible, and the practice recommended excellent; and they appeared in general to be very *liberal* believers in the Coran.

On the 20th of September the Rhamazin, the great Mahometan Fast commenced, and lasted twenty-eight days; the ceremony concludes with an annual miracle, in which the lower orders implicitly believe. The fast appears to be observed with very little good will; but we must refer for the particulars to the volume itself.

The translation of the New Testament was nearly finished in November; and with unabated zeal Mr. Martyn immediately entered upon a fresh task, a version of the Psalms from the Hebrew into Persian. The only relaxation he appears to have allowed himself was conversation with his numerous visitors, and es-

pecially with Seid Ali. The Epistles struck them all much more forcibly than the Gospels. The latter they said were tales; the former sublime wisdom. Mr. M. was also called upon to explain the logic and natural philosophy of Europe; and the logic appears to have been easily comprehended. When a letter was received from Mr. Corrie, and shewn to the Persians, they informed one another with evident surprise and approbation that it mentioned nothing but the Gospel and Translations.

The version of the New Testament was completed in February, and a splendid copy was prepared as a present for the King of Persia: the Psalms were finished in March; and Mr. Martyn after another formal dispute with the Mahometan doctors, in which he explicitly maintained the Divinity of Christ, departed from Shiraz on the 24th of May. He left several of his acquaintance and particularly Seid Ali in evident admiration of the truths which he had taught them—the latter declared that he had made many good resolutions; and undertook the charge of the translations in case of his friend's decease. The journey from Shiraz to Tebriz was not performed in less than eight weeks, including one week spent at Isfahan, and a few days at the king's camp. The design of presenting his translation in person was frustrated by the conduct of the Vizier Mirza Shufi, who allowed his attendants to insult Mr. Martyn; and then sent him a message to say that the king received no Englishmen but those who were introduced by the ambassador. To the ambassador, Sir Gore Ouseley, who was at Tebriz, Mr. M. accordingly proceeded; and arrived there in a most dangerous state of health; having undergone privations and labours which might subdue the strongest constitution. On the tenth day after his arrival he was seized with a fever which continued with little intermission for

two months; on his recovery he resolved to make an attempt to reach Constantinople: and if he succeeded to proceed to England for the re-establishment of his strength.

Every attention was paid him at Tebriz by the ambassador; who undertook to present his translation to the king; and his majesty afterwards expressed his approbation of the work in a public rescript. He set out on his long journey of 300 miles on the 2d September; and the exercise for a considerable time appears to have produced no bad effect; he halted for several days at Ech-Miazen (or Three Churches,) where there is an Armenian Convent; and soon after entered the Turkish dominions. He was seized on the 29th with fever and ague; and continuing his route to Tocat with great difficulty and suffering, he there expired on the 16th of October, 1812, either falling a sacrifice to the plague which raged with great fury in the neighbourhood, or worn out by the disorder under which he previously laboured. His journal was regularly kept till within a few days of his death; the country which he passed through, and the various accidents that befell him are described with spirit to the last; and the same active and enterprising mind for which he was distinguished in the commencement of his career continued to animate, and perhaps to exhaust his debilitated frame till the period of their separation arrived.

On the whole it is clearly impossible to speak of Mr. Martyn's character without admiration, or of his loss without regret. The accounts of him which we have received from authentic private sources are corroborated by the details which his biographer has furnished. His talents and his virtues were equally conspicuous, and there is reason to believe that their united weight, would have placed him, had his life been spared to the full term of man's pilgrimage, among the number of

those who have permanently enlightened and improved their fellow-creatures. It is excusable therefore in his surviving friends to exaggerate his excellence. Accustomed somewhat too exclusively to extol those who agree with them in opinion; they may be pardoned for boastings of Henry Martyn. But still those parts of his behaviour which are most esteemed by them, may be the very parts in which there is least to praise; and Mr. Martyn might perhaps have been still more admirable and useful if he had been brought up in a different school.

His biographer tells us, that when he had passed a year at Cambridge, "every part of his life was in the highest degree amiable and commendable;" and we have heard this same assertion from an opposite quarter. "But" (proceeds the historian) whatever may have been his external conduct, and whatever his capacity in literary pursuits, he seems to have been totally ignorant of spiritual things, and to have lived without God in the world." If this statement be correct, Mr. Martyn evidently required some very material change; and he would probably have expressed himself in somewhat similar terms, had he been called upon to describe his state previous to *conversion*. When it is remembered, however, that his father "lived *piously* and respectfully," (p. 4.) and that a schoolfellow at Cambridge, to whom the same significant term would apply, "was of much service by preserving him from idleness and excess," we cannot easily persuade ourselves that he lived "without God in the world," and at all events he was one to whom evangelical lessons had been given, though he might have shewn no disposition to profit by his knowledge.

But let the case be fairly argued upon the assumption of his historian. Mr. M.'s external conduct was excellent: (violence of temper is the only fault with which we have heard him charged,) but he was de-

ficient in spiritual knowledge, and spiritual views. The question is whether this deficiency might not have been supplied by a more safe, more judicious, and more practical method than "a constant attendance upon the ministry of the Rev. Mr. Simeon." (p. 18.) That from being, as he believed, without religion, Mr. Martyn, became most sincerely and earnestly religious, we admit; but that the peculiar opinions which he embraced had any good effect upon his life, that they counteracted or cured the weak part of his disposition, or that they made him as useful a man as he might have been made by other ways, we deny. Violence and irritability were perhaps the only external faults which Mr. M. had to correct when he put himself under the fore-mentioned guidance; and these faults are visible to the last. It has been said indeed that the victory achieved over his temper is among the most conspicuous triumphs of grace. But if his own testimony be to be believed, he was impatient towards his servants at a very late period of his life; (p. 497,) and had this been otherwise, it would surely be no matter of surprise that a young man of twenty should acquire additional command over his passions. To prove that the weak point of his character was strengthened, it should be shewn that the vehemence which made him passionate at College, ceased to exist, or at least, to be injurious in his *regenerate* state. Unfortunately the contrary is notorious. If he were assailed at Cambridge by calumny or unkindness, (p. 69,) (and very different indeed was the treatment which he experienced from some of opposite sentiments to his own,) these assaults were provoked by his ill-timed reprehensions. To the same cause, we have no hesitation in attributing the opposition which he experienced on board the Union, at Calcutta, and at Dinapore, and the extraordinary and destructive exertions, which he

made in India at both his stations ; and the unnecessary rapidity with which he travelled, are symptoms of the same disease. An unfriendly judge might also ask whether during his short stay in India, he did not exhibit some symptoms of changeableness and indecision. The main design was never interrupted for a moment ; but the secondary object was changed, and perhaps hardly upon sufficient grounds. He went out as chaplain ; his life was sacrificed to the duties of a translator. It is very possible that the latter employment suited him best ; his knowledge was more of books than men ; his constitution was not capable of bearing much fatigue, and his open, confiding, enthusiastic temper, would have continually exposed him to the artifices and ill-treatment of the *Sabats*. These considerations may be urged in defence of his change of plan, and we have no desire to dispute the validity of the plea. It may seem, however, to bring his friends into an awkward dilemma ; since the circumstances which justify his apparent fickleness and inconstancy, are circumstances which should have prevented them from sending him to India at all. His health was delicate from his childhood ; his knowledge of human nature was at the best very limited ; he had no experience in the ways of the world ; his prudence and discretion had never been tried ; and his piety, learning, and talents must have rendered him useful at home. Let it be remembered also, that at the thoughts of his departure, his feelings were sufficiently acute to throw him into a convulsion fit on his journey from London to Portsmouth ; and however highly we may revere the patience and perseverance of Mr. Martyn, we cannot pretend to admire the judgment of those who guided his steps. Without entering farther into that question, we shall conclude with observing that though such a mind as Martyn's had unquestionably much to learn while

it was a stranger to religious principles and feelings, still, if on an impartial perusal of his life it shall appear that he made many an imprudent and offensive declaration of sentiments which might have been conveyed with equal sincerity and less irritation ; that his zeal frequently got the better of his prudence and common sense, and that if he had aimed at less he might have accomplished more, we may fairly conclude that the peculiar system which he embraced rather encouraged than repressed his faults.

These are the sentiments with which we contemplate Mr. Martyn's life and character ; and we have to regret that the duty of a biographer has not been discharged in a manner which might have prevented the necessity of adverting to controversial topics ; and have given the world the full benefit of an excellent example, without reducing the majority of the Church of England to the alternative of passing over many things of which they disapprove, or of censuring where they only wish to praise. The character of a missionary becomes of more importance every day ; the services which he may perform, the line of conduct which he should pursue, and the treatment which he must expect to undergo are points upon which it is very desirable that the rising generation should be instructed. A well digested life of Mr. Martyn might have answered all these purposes. But his historian cannot be said to have given us such a work. The volume before us is much too long ; a private journal, which its author intended to destroy, has overwhelmed us with reflections, pious ejaculations, and rhapsodies. What it might have been perfectly proper in Mr. M. to write for his individual improvement and edification, it was quite the reverse of proper in his surviving friends to publish ; unless the calm, and sensible tone generally assumed by the members of our Church,

is to borrow an improvement in style from the Methodist Magazine.—The constant readers of that journal will admire Mr. Serjeant's \* Memoir. But if it was intended that the work should excite an interest in favour of Missions among those who have not hitherto been convinced of their utility; if the example of Mr. Martyn was expected to operate upon that class of society to which he himself belonged, upon those whose attainments are of the same nature as his own, though inferior in degree we fear that the attempt will fail. An exclusive attachment to a particular party is visible in every page, No allusion is made to those who are beyond its pale; though some of them honoured and valued Mr. Martyn during life, and testified their respect for his memory in the most unequivocal

\* This gentleman in a second edition has avowed himself the author.

manner. Had he lived to publish a sketch of his own life, we are confident that no such silence would have been observed; and among other important works which he might have given to the world, an outline of his own adventures would have been highly valuable and interesting. Those portions of his journal which would have found a place in such a sketch, are the only pleasing parts of the memoir now published: and a selection of them might form a useful book. At present those who knew and esteemed Mr. Martyn, cannot point to his character and conduct without qualifying their praise. They must protest against the supposition that the memoir of his life is a fair representation of his merits; they must regret that a reputation which had no enemies to encounter, has been seriously endangered by its friends.

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## MONTHLY REGISTER.

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### *Society for promoting Christian Knowledge, District Committees.*

#### *Hertford District Committee.*

"To augment the influence, numbers, and resources of the Society in general, and give effect to its benevolent views for the advantage of this county in particular, committees have been formed at Hertford, St. Alban's, Great Berkhamstead, Bishop Stortford, and Watford.

"Besides the subscriptions of members, and donations for the general purposes of the Society, the committee will also receive benefactions for the benefit of this county in particular, which may be classed under two heads.

"First.—Parochial subscriptions, arising from contributions of sums of five shillings and upwards, to be transmitted by the Clergy from their respective parishes.

"Second.—Annual or occasional donations of one guinea or more from individuals."

At a general meeting of the Members and Friends of the Society

for Promoting Christian Knowledge, holden in the Shire-Hall, Hertford, on Monday, August 30th, 1819: The Venerable Archdeacon Law, in the Chair; the Report of the Hertford District Committee was read by the Treasurer, and, on the Motion of T. Daniell, Esq. seconded by W. Dent, Esq. ordered to be printed. The following extracts are deserving of notice:

"The Report which your Committee have to present to you, contains a statement of a uniform progress, in the diffusion of those benefits, which your association has procured for this neighbourhood.

"The field for distribution is no longer new; and the liberal manner in which you have, for some years, supplied the poorer members of our Church with Bibles and other books conducive to religious instruction, must have done so much towards supplying their wants, that a rapid increase of applicants is not to be expected. The circulation of the Society's

Tracts, and of the Holy Scriptures proceeds with such steadiness in this district as to prove, that this object is neither neglected by you, nor slighted by those whom it is your charitable wish to improve.

"The distribution of books, as issued by your Committee in the course of last year, has been as follows :

Bibles and Testaments ....	197
Prayer Books.....	433
Psalters.....	86
Trimmer's Abridgements..	90
Tracts .....	1495

Total 2301

"These large numbers (viz. of books distributed by the Parent Society) prove, that those who co-operate with us, in endeavouring to sow the seeds of civil order and of Christian piety, are neither inactive, nor an inconsiderable proportion of the clergy and gentry of this country. This is a cheering consideration, in the midst of the clamour raised by those who are bent on corrupting the lower classes, by the propagation of irreligion and sedition. But the zeal with which those persons endeavour to seduce the poor into feelings of discontent and crimes of violence, make it imperative on us to do our utmost to provide those, whose ignorance or wretchedness expose them most particularly to temptations of this kind, with such good and sound principles, as may fortify them, if possible, with an antidote for the poison which is offered to them."

#### *Berkhamstead Sub-Committee.*

Statement of the proceedings of the Berkhamstead Sub-Committee of the Society for Promoting Christian Knowledge, directed at the Annual Meeting, August 11th, 1819, to be sent to the District Committee at Hertford, for insertion in their Annual Report.

"THE Berkhamstead Sub-Committee of the Society for Promoting Christian Knowledge, in reporting to the District Committee at Hertford the progress which they have made, during the fourth year of their institution, in the great and important work, for the furtherance of which the Parent Society and all its Committees are associated, have the satisfaction to state, that their endeavours have been attended with greater success in the present, than in any preceding year. The demand on

them for the Society's books and tracts has been unusually great; and they have been the means of distributing a considerable number among a class of men—the bargemen employed on the Grand Junction Canal, who have, it is to be feared, in general, but few opportunities of attaining a knowledge of true Christianity, having their vices pointed out to them, and being instructed in their religious and social duties. Their neglected and ignorant state, partly the consequence of the sad custom of allowing the barges to proceed on the Sunday, thus depriving the navigators of all means of attending public worship, and receiving religious instruction, was observed by some members of the Sub-Committee, who proposed to try if any good could be effected among them by distributing such of the Society's tracts as are suited to their circumstances, and by offering them Bibles, Testaments, and Prayer Books at reduced prices. Little was expected from this measure, but the Sub-Committee thought it a duty incumbent on them to make the experiment; and they are happy to add, that it has succeeded far beyond their hopes. A depôt was established at one of the lock-houses, and the lock-keeper cheerfully undertook the management of it. The tracts have been received with pleasure and thankfulness, and it is to be hoped may, in many cases, have been attended with permanent good—for, on the return of the boats, they have in general been found carefully preserved. The call for Bibles, Testaments, and Prayer Books has been much larger than was calculated on; and there have been already sold to the bargemen, at rather more than half the Society's price, 34 Bibles, 34 Testaments, and 53 Prayer Books. The number of tracts given away has also been considerable; the demand has indeed been beyond the means of the Sub-Committee, and the Parent Society has in consequence been pleased to vote a packet of books for its supply.

"They are happy also in being able to state that, from the increase of the number of their subscribers, their finances are so much improved as to enable them to remit upwards of 15*l.* to the Parent Society in aid of its general purposes. The total number of books distributed by the Sub-Committee last year, was 110 Bibles, 105 Testaments, and 189 Prayer Books, besides 43 Psalters and Trimmer's Abridgements, 101 other bound books, and 1298 Tracts, being nearly double the number distributed the preceding year.

"CLARENDON, Chairman."



## Kidderminster Deanery Committee.

" A Statement of Accounts from July the 1st, 1817, to December the 25th, 1817.

## RECEIPTS.

	£.	s.	d.
Subscriptions from 81 Mem- bers .....	77	0	6
Donations .....	26	14	0
Allowed by the Society on account of expences incurred at the formation of this Committee .....	14	14	0
	£118	8	6

## PAYMENTS.

	£.	s.	d.
The Secretary to the So- ciety } of Subscriptions..	25	13	6
Messrs. Rivingtons, for Books .....	24	18	5½
Incidental Expences .....	16	6	0
Balance in the Treasurer's hands .....	51	10	6½
	£118	8	6

" From December 25th, 1817, to December 25th, 1818.

## RECEIPTS.

	£.	s.	d.
Balance .....	51	10	6½
Subscriptions from 97 Mem- bers .....	93	5	0
Donations .....	2	2	0
Books sold to the District Subscribers .....	36	18	1
Ditto to the Subscribers to the Society .....	33	11	8
	£217	7	3½

## PAYMENTS.

	£.	s.	d.
The Secretary to the So- ciety } of subscriptions..	31	1	8
Ditto of Books sold to Dis- trict subscribers .....	12	6	0
Messrs. Rivingtons, for Books .....	82	5	0
Incidental Expences .....	6	16	5
Balance in the Treasurer's hands .....	84	18	2½
	£217	7	3½

" Donations, Subscriptions, and Payments for Books, whether to the Society or to the District, are received by the Secretary at each quarterly Meeting; to whom it is particularly requested that they may be punctually paid.

" This Committee was established, in consequence of a communication from the Bishop of this diocese, on the 1st of July, 1817; and since that time there have been distributed among its members 177 Bibles, 271 Testaments, 672 Prayer Books or Psalters, and 8755 Tracts. There have also been procured, for the use of this Committee, a copy of each of the 8vo. and 12mo. Bibles, Testaments, and Prayer Books on the Society's list, and a Testa-

ment and Psalter bound together; and also a set of all the Tracts dispersed by the Society, consisting of 56 volumes, which are produced at each quarterly meeting, and with the perusal of which any member may be accommodated. The Bibles, Testaments, and Prayer Books are marked with the name of the size, and type, and an account of the reduced prices at which they may be had by any member of this Committee.

" The following Schools have been supplied with books, either wholly or in part by this Committee, viz.

		Boys.	Girls.	Total.
Kidderminster,	National School	176	144	320
Ditto,	Sunday School	280	100	380
Stone,	On a Charitable Foundation	52	30	82
Halesowen	On the Madras Plan	136	...	266
Ditto,	On the Old Plan	...	130	
Churchill,	On a Charitable Foundation	...	...	24
Humington,	Ditto	...	...	22
Ditto,	Sunday School	...	...	50
Cradley,	Day School	101	97	198
Ditto,	Sunday School	42	45	87
Stourport,	Ditto	32	128	210
Clent,	Ditto	53	35	88

Total...1727

"There seems at this time to be a peculiarly urgent call for the distribution of the Tracts of this Society, when we consider that by the general diffusion of education which has been happily introduced by the establishment of the National and Sunday Schools, the population of the empire is rapidly becoming a reading population. To take advantage of this universal thirst for reading, it is well known that hawkers are employed to circulate, in all parts of the country, and at low prices, pamphlets of the most seditious and blasphemous tendency; among which are parodies on the different parts of our Liturgy, wherein it is attempted to vilify the ministers of the Established Church, and to familiarize the minds of the lower classes to the contempt and ridicule of the holy ordinances of our religion. To counteract the baneful influence of these pamphlets, and to provide for the poor sound and profitable instruction, nothing can be more proper than the distribution of the Tracts of this excellent Society. They are admirably calculated to "banish and drive away all erroneous and strange doctrines contrary to God's word;" and will be found "profitable" for all the purposes of life, "for doctrine, for reproof, for correction, for instruction in righteousness."

"Having given this short statement of the establishment of this Committee, and of the books and tracts which it circulates, it may be proper to take into consideration the state of its funds\*. It must be gratifying to its members to observe that there is at this time a large balance in the hands of the treasurer: and there seems to be no object to which this surplus can be so appropriately applied, as by enabling its members to purchase any of the books included in its catalogue, at prices considerably below the reduced prices of the Society, either for the establishment of parochial libraries, for the supply of the National, Sunday, or Charity Schools, or for distribution, by gift, or sale, among the poor. And here it may be proper to remark that the Committee of the Parent Society suggests to its District Committees the expediency of selling books at very low prices to the poor, in preference to a gratuitous distribution of them; because they are found by experience to set a higher value upon a book for which they have given a small sum, than for a book of the same description, which has been given gratuitously."

*Society for the Propagation of the Gospel.*

We continue our extracts from

the list of parochial collections reported to the Treasurer of this Society.

*Diocese of Canterbury.*

East Peckham .....	£15
St. Mary and St. Thomas, London ..	20
Ashford .....	28
Hawkhurst .....	15
Minster, Isle of Sheppy .....	15
Seal .....	21
Mortlake .....	27
Nonington .....	17
St. Paul, Canterbury .....	10
Pennir .....	25
Uckfield .....	16
Hayes .....	13

*Diocese of York.*

Sigglesthorne .....	£12
Bridlington .....	12
Thrybergh .....	11
Pontefract .....	27
Hovingham .....	16
Skipton .....	24
Ripon .....	24
Topcliffe .....	13
St. Mary Notts .....	28
Giggleswick .....	26
Melton-on-the Hill .....	12
Mirfield .....	12
Eakring .....	15
Wakefield .....	24
St. John's Church, ditto .....	11
Hotham .....	14
Bolton Percy .....	10
Blyth .....	19
Newark .....	24
Bingley .....	11
Aldbrough .....	10
Methley .....	13
Hampsthwaite .....	10
Carlton .....	14
St. Saviour .....	15
St. John and St. Martin, Beverley ...	12
Barnsley .....	23
Frickley .....	10
Sheffield .....	23
Sowerby, Halifax .....	10
Wortley .....	10
Ravenfield .....	15
Huddersfield .....	50
Howden .....	10
Leeds .....	17
St. John's, ditto .....	20
Trinity, ditto .....	22
Coltingham .....	15
Scarborough .....	16
Crofton .....	10
Malton .....	16
Gargrave .....	12
Heptonstall, Halifax .....	17
Liversedge .....	16

\* See Statement of Accounts."

*Diocese of York.*

Harworth .....	10
Northallerton .....	20
Darfield .....	18
St. Mary, Kingston .....	18
Masbham .....	14
Almondbury .....	11
Bradford .....	23

*Diocese of London.*

Northhawe .....	£13
Fulham .....	80

*In London.*

St. Mary, Aldermary .....	£26
Grosvenor Chapel .....	33
Park-street ditto .....	31
St. Paul, Covent Garden .....	26
Whitechapel .....	22
Allhallows, Staining .....	32
St. Martin Outwich .....	24
Allhallows, Lombard-street .....	15
St. Nicholas Cole Abbey .....	10
St. James's, Duke's Place .....	15
St. Andrew Undershaft .....	14
St. Giles, Cripplegate .....	20
St. John, Wapping .....	10
St. Margaret, Barking .....	11
St. Helen .....	16
St. Mildred and Mary .....	10
St. Botolph, Aldersgate .....	12
St. Clement and St. Martin .....	17
St. Swithin and St. Mary .....	17
Fitzroy Chapel .....	26
Allhallows Wall .....	13
St. Sepulchre .....	38
Bridewell .....	20
St. Olave, Jewry .....	39
St. Peter, Cornhill .....	35
St. Augustin and St. Faith .....	20
St. Mary, Strand .....	25
St. Mary Magdalen and St. Gregory .....	24
St. George's in the East .....	50
Oxford Chapel .....	30
St. Bartholomew the Less .....	16
Portland Chapel .....	40
Park Chapel, Chelsea .....	41
Belgrave Chapel .....	43
Ebury Chapel .....	35
St. James, Hampstead .....	13
Ditto, Garlick Hithe .....	19
St. Edmund the King .....	12
St. Nicholas Aconrs .....	13
King Street Chapel .....	11
St. Matthew and St. Peter, Cheapside .....	23
St. Magnus and St. Margaret .....	28
Wheler's Chapel, Spitalfields .....	30
Charlotte Street ditto, Pimlico .....	12
St. Mary Woolnoth and Woolchurch .....	32
Bedford Chapel .....	27
St. Bartholomew the Great .....	20
Trinity Chapel, Knightsbridge .....	22
Stepney .....	25

*In London.*

Paddington .....	21
St. Margaret's, Westminster .....	46
St. Benet and St. Leonard .....	15
St. Anne, Agnes, and Sackary .....	10
St. Vedast, Foster-lane .....	16
St. Michael and St. Mary Staining .....	16
St. Martin in the Fields .....	105
St. Luke's .....	28
St. James, Clerkenwell .....	18
Quebec Chapel .....	27
St. Brides .....	33
St. Clement Danes .....	32
St. Antholin's and St. John .....	16
St. Dunstons West .....	79

*Diocese of Bangor.*

Dolgelly .....	£30
Llawihiaiahar .....	14
Bangor .....	35

*Diocese of Chester.*

Lancaster .....	£52
Knutsford .....	27
St. James, Walton .....	17
St. James, Whitehaven .....	10
Latchford .....	11
Sephton .....	10
Kirkham .....	18
St. Helen's .....	13
St. George's, Liverpool .....	23
Wavertree .....	21
Middleham .....	10
Wensley .....	13
Chorly .....	21
Walton on the Hill .....	17
Over .....	10
St. Bridget's, Chester .....	12
Astbury .....	10
Wortherbury .....	23
Seaforth Sefton .....	23
St. Andrew's, Liverpool .....	30
Bowdon .....	15
Childwall .....	15
Farndon .....	19
Macclesfield .....	12
St. Bees .....	12
Nantwich .....	13
Great Budworth .....	15
Wigan .....	24
Collegiate Church, Manchester .....	24
St. James, ditto .....	17
Blackburn .....	13
Christ Church, Liverpool .....	29
Farmouth Prescot .....	11
Grappenhall .....	11
Eccleston .....	13
Colne .....	10

*Diocese of Durham.*

St. Andrew, Auckland .....	£16
All Saints, Newcastle .....	18
St. John's, ditto .....	13

*Diocese of Durham.*

St. Andrew, ditto.....	31
South Shields.....	14
Whitburn.....	13
Bishop Middleham.....	13
Whickham.....	28
Merrington.....	10
Houghton-le-Spring.....	16
Washington.....	14
Ryton.....	14
Rothbury.....	17
Embleton.....	16

*Diocese of Ely.*

Whittlesea, St. Mary.....	£10
Cathedral.....	24
St. Edward, Cambridge.....	17
St. Benet ditto.....	11
All Saints ditto.....	18
Trinity ditto.....	16
St. Botolph ditto.....	24
St. Mary Magna ditto.....	58
Wisbech St. Peter.....	25
Elm.....	10
Linton.....	16
Westwratting.....	10

*Diocese of Gloucester.*

Minchinghampton.....	£13
Awre.....	11
Cirencester.....	20
Dursley.....	26
Stonchouse.....	14
Painswick.....	15
Cheltenham.....	94
St. Michael's, Gloucester.....	27
St. Mary, ditto.....	12
Cathedral ditto.....	27
Fairford.....	37
Newent.....	11
Tewkesbury.....	53
Thornbury.....	11
Stroud.....	21
Newland.....	11
Stone Chapelry.....	11

*Diocese of Landaff.*

Caldicot.....	£10
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*Diocese of Lichfield and Coventry.*

Allesley.....	£13
Stone.....	10
Alfreton.....	10
Stretton.....	11
Wrochwardine.....	13
West Bromwich.....	11
Kenilworth.....	12
Stretton Dunsmore.....	13
Middleton.....	10
Brierley.....	10
Ercall.....	11
Clifton.....	10
Melbourne.....	10
Bilston.....	18

*Diocese of Lichfield and Coventry.*

Monks Kirby.....	12
Rugeley.....	16
Tipton.....	12
Staveley.....	12

*Diocese of Lincoln.*

Amphill.....	£15
Wrangle.....	17
Totteridge.....	17
Bishops Hatfield.....	20
Luton.....	22
Loughborough.....	25
Breedon.....	10
Welwyn.....	13
Rothley.....	10
Ashby-de-la-Zouche.....	13
New Sleaford.....	19
Buckingham.....	11
Taplow.....	10
St. Michael, Stamford.....	11
Fishtoft.....	10
Great Berkhamstead.....	19
Denham.....	11
Bishops Norton.....	10
Donington.....	13
All Saints, Hertford.....	11
Long Sutton.....	14
Baldock.....	13
Market Harborough.....	18
Gawcot, Buckingham.....	10
Burnham.....	17
Tring.....	12
Heapham.....	10
Croft.....	10
Freiston.....	13
Butterwick.....	13
Thame.....	10
St. Margaret, Leicester.....	12
Moulton.....	15
Great Appleby.....	24
Barton.....	14
St. Peter at Arches, Lincoln.....	25
Lea.....	13
Navenby.....	10
Beaconsfield.....	11
Holbeach.....	29
Stanground.....	10
Pinchbeck.....	13
Leighton Buzzard.....	14
Horncastle.....	17
Bowen.....	11
Kirton.....	11
Buchden.....	11
All Saints and St. John's, Huntingdon.....	20
Walesby and Tealby.....	18
Cole Orton, Whitwick.....	14
Datchet.....	10
Boston.....	35
Hambledon.....	16
Hitchin.....	17
Louth.....	10

*Diocese of Peterborough.*

Oundle .....	£37
Wellingborough .....	18
Heyford .....	12
Moulton .....	11
All Saints, Northampton .....	20
Hardington .....	11

*Diocese of Rochester.*

West Peckham .....	10
West Wickham .....	15
Cobham .....	16
Teston .....	11
Greenwich .....	89
St. Margaret, Rochester .....	20
Pembury .....	14
West Malling .....	40
Watlingbury .....	13
Woolwich .....	17
Foot's Cray .....	11
Chatham .....	25
Brenchley .....	21
Paul's Cray .....	13
St. Nicholas, Rochester .....	13
Harsmondon .....	11

*Diocese of Salisbury.*

Corsley .....	15
Heytesbury .....	27
New Windsor .....	25
Trowbridge .....	11
Corsham .....	19
Bray .....	18
Downton .....	14
Salisbury St. Edmund .....	18
Wytham .....	13
Holt .....	16
Pusey .....	13
Wilton .....	15
St. Lawrence, Reading .....	20
St. Giles, ditto .....	30
Binfield .....	12
Wargrave .....	10
Warfield .....	14

*Diocese of Winchester.*

Coulsdon .....	£10
St. John's, Horsleydown .....	18
Basingstoke .....	16
Camberwell .....	45
Walton-upon-Thames .....	12
Overton .....	10
Michleham .....	13
Farnham .....	31
Elvetham .....	11
Peper Harrow .....	10
St. Saviour's, Southwark .....	31
Sutton .....	11
Reigate .....	18
Chertsey .....	21
All Saints, Southampton .....	38
Weybridge .....	16
Christ Church .....	18
Streatham .....	50

*Diocese of Winchester.*

West Cowes Chapel .....	28
Banstead .....	86
Andover .....	13
Hursley .....	12
Wandsworth .....	56
Romsey .....	15
Cobham .....	16
Richmond .....	52
Winslade .....	12
St. Mary's, Southampton .....	10
Rotherhithe .....	27
Chobham .....	51
Whippenham .....	19
Carshalton .....	36
Esher .....	19
Portsmouth .....	21

*Visitation and Confirmation at Maidstone.*

"ON Friday afternoon, his Grace the Archbishop of Canterbury, accompanied by the Bishop of Exeter, arrived in Maidstone for the purpose of holding a Visitation for the Deanery of Sutton, and for a Confirmation. His Grace and suite slept at the Star Inn, and on Friday morning, about 9 o'clock, he commenced Confirmation at the Church: 1,679 persons were confirmed.

"After the performance of Divine Service, his Grace the Archbishop delivered his Visitation Charge to the Clergy. It was to the following effect:—

*The Archbishop's Charge.*

"His Grace began by stating, that since he last addressed them, great and important changes had taken place in the political circumstances of Europe. It had just emerged from a state of general warfare, on the issue of which the existence of nations had depended. After a deadly conflict of more than 20 years, this country, under the blessing of God, once more experienced external peace. But it would be idle to disguise, or attempt to disguise, the fretful and feverish temper in which the awful struggle between order and confusion, religion and impiety, had left the civilized world.

"The constitution of our excellent government permits every one to enjoy his own opinions, and to exercise perfect freedom in expressing them, which perhaps may make the people of this country more susceptible of those fretful and feverish feelings than the people of any other nation. At such a time, it is the duty of every man in a public situation to look well to the discharge of the duties of his

office; to prevent, as far as he is able, the spread of that pestilential infection, and where it does already exist, to apply such remedies as circumstances may render proper.

"For such a service no class of men are better calculated than the parochial Clergy. It is more peculiarly their duty to admonish, and to enforce by precept and example, the duties of the Christian religion, out of which arise peace and good order. In the execution of that duty, it is readily admitted that great variety of talent and unceasing industry are required. In small villages, the work of the parish Priest is comparatively plain, easy, and delightful in its performance; but in large and populous parishes the means of doing good, and the power of rectifying what may be amiss, is much diminished, while the necessity is greatly increased. The personal intercourse between the minister and his parishioners, to the full extent of his duties, becomes no longer practicable. He cannot call each parishioner by his name, or impart to him individual instruction; nor can he render to him those little charities of life which give influence and authority to those who bestow them. But it is not to be considered that on this account his duties are to diminish: on the contrary, they become more difficult, because they are more extensive. He who presides over the spiritual concerns of a crowded population will find the day too short to enable him to enter into every man's spiritual concerns. He must be content to search into their general wants, and exert his strength accordingly. But it will seldom happen that a parish Priest, bent upon the conscientious discharge of his duty, is at a loss to find among his parishioners, some men, who from their rank, talents, and virtues, are qualified and willing to assist him in such parts of his duty as are so strictly spiritual, and it is highly commendable in him to avail himself of that assistance.

It can hardly be denied, that in the discharge of their office, Ministers of the Church of England are at the present moment more surrounded by difficulties than were ever experienced at any former period of our history. The principles of the Church are tolerant with respect to those who dissent from her; but she is fixed, determined, and unchangeable in herself. It is for the legislature (having a due regard to the constitution of the country) to determine to what extent religious toleration is to be allowed, and to the wisdom of that legislature the great and important question must be left; but it is certain

that in proportion to the facility afforded to those who dissent from the Established Church, the cares of the Ministers of that Church will be augmented.

"Were liberty only granted to persons who would introduce some form of worship more consonant to their inclinations, the work of the Ministry would be comparatively small, but the united attacks of dissenters and infidels require all the learning, zeal, and industry of the Church to repel them.

"The arguments of the infidels of the present day, have nothing of novelty about them, but his Grace was sorry to say that in these times a vicious appetite exists for old and discarded blasphemies. The meanest and most ignorant of the people are now united to employ themselves in inquiries for which they are by no means qualified. They are daily furnished with publications from the press suited to their capacities, and calculated to produce the most pernicious effects.

"It is too true that sedition and infidelity go hand in hand. The Christian religion stands between order and confusion, and is considered the first object of attack by the seditious, as it is the principal fence against disorder and anarchy. While the Church is thus exposed to the attacks of the infidel and the seditious, while it is disturbed and broken in upon by numberless sects, the Minister of a populous parish cannot but feel great anxiety and great mortification from the frequent secession of his people.

"The population of the country has outgrown the accommodation afforded for national worship, and in the change of place caused by the variations of trade, the provisions made by our pious ancestors for the due performance of Divine Service have been often left behind. But this is not wholly the principal cause of the want of Church room. The vast increase of commercial enterprize in modern times, and its success, have led to a great increase of population. Churches, which formerly were not more than enough to hold the inhabitants, remain still the same, notwithstanding the increased population. The consequence of this is, that the Minister has these difficulties to contend with. His Church being too small, many persons are unavoidably excluded from it, and at the same time the dissenters are multiplying their places of worship in the heart of his parish, and are seeking diligently to withdraw the excluded parishioner from the Church of his ancestors. But great efforts are making to lessen this evil. In the space of a few years much will be done to



improve the situation of the parish Clergy. The discipline of the Church is no longer at the mercy of the mercenary informer, the laws on that subject having been brought into one Act of Parliament, the provisions of which are well adapted to the present state of the Church.

"His Grace then went into a statement of the steps that have been taken for the improvement of small livings, after which he adverted to the efforts that are making to increase the accommodation for Divine Worship.

"In the last session of the last parliament, a grant of 1,000,000*l.* was voted for the increase of the number of Churches and Chapels. The circumstance of that grant being made under the severe pressure of great financial difficulty, with the consent of all parties, shows the importance of the subject, and the light in which it is viewed by the legislature. Allowance must be made for the difficulty of carrying into execution so novel and so great an undertaking, for the precedent of building 50 Churches in the reign of Queen Anne falls far short of our present wants. The statute for the present purpose was first made on the principle of that of Queen Anne, but it was soon found that the provisions of that act would not be applicable to existing circumstances. A new act was accordingly passed, empowering the Commissioners to proceed with enlarged views.

"Besides this Commission, a society with a large subscription is at work, in aid of the common object. The Commissioners under the new act, are confined to the building of Churches or Chapels. The Society extends its views to the enlargement and better arrangement of the interior. The Commissioners are limited by the number of inhabitants in proportion to the Church-room; the Society exercises its own discretion as to the assistance it shall give. His Grace observed, he did not mean to complain of the restrictions placed on the Commissioners. He thought them wise restrictions, and without them the effects of this large grant might perhaps only appear in some corner, and the general intended benefit be defeated. The building Churches from the ground would soon exhaust the grant, large as it is. The Society requires in all cases the co-operation of the parishes seeking assistance; it also, in common with the Commissioners under the act, requires, in all cases, a due proportion of seats to be provided for the poor free from expense. By these means, assistance has been given to more than 70 parishes, which assistance will lead to in-

crease the Church-room to the accommodation of 24,000 persons, providing no fewer than 8,000 free seats for the poor. His Grace said, that perhaps he might be allowed to mention, without incurring the charge of too much importunity, that though the subscriptions had been made by persons of all ranks, yet the number of subscribers has hitherto been singularly small. If Parliament should be induced to abandon the undertaking, it would be useless for private individuals to attempt it; but the legislature has taken the larger part of the good work, though leaving much to private benevolence.

"Before sitting down, he must call the attention of the Clergy to the education of the poor. That is a duty which cannot be separated from the office of the parish Priest, without hazard to the Church and State. The powerful effects of education have long been understood; but it was reserved for these times to call in question the policy and liberality of educating the great body of the people according to the religion of the country. Principles directly contrary to the system are avowed; and while the mistaken liberality of some would leave religion to assert its own rights, the more sturdy enemies of the Church and State would introduce a mode of education in direct opposition to both. Parliament has hitherto left this matter to the discretion of private individuals; but this state of things cannot long be maintained. In the mean time, it is the duty of the Clergy to look to this vital concern, and to wait patiently till the wisdom of the legislature should induce it to interfere; but until that period to protect the poor, as far as they can, from the misguidings that await them.

"His Grace concluded, by expressing his belief, that in a few years the difficulties and labours of the Ministers would be greatly diminished, and their principal duties would be brought nearer to the strength of man. As long as human nature remains as it is, dissent from the Church will occasionally be found amongst their flocks, and impiety will sometimes insult them; but it is not unreasonable to hope that the measures now taking, will not only check the progress of dissent, but will also restore to the Church many involuntary seceders, who, when the doors of our places of worship are more widely opened will gladly re-enter them.

"His Grace then bestowed his benediction on the auditory, and left the Church. His Grace, in his late Visitation, confirmed in all 11,633 persons."

### *Rebuilding and Repairing Churches.*

THE 59th George the Third, cap. 134. entitled, "An Act to amend and render more effectual an Act passed in the last Session of Parliament, for building, and promoting the building of additional Churches in populous Parishes," contains some very important provisions for repairing and rebuilding *any Church or Chapel*, by the inhabitants of the parishes in which they are situated. These provisions are contained in sections 14, 24, 25, and 40, of which the following are abstracts:

"§ 14. It shall be lawful for the churchwardens of any parish, with the consent of the vestry, and with the consent of the bishop and incumbent, to borrow upon the credit of the church rates, or of any rates made under the acts, such money as shall be necessary for defraying the expence of repairing any churches or chapels; and they are, in any case in which such money shall have been borrowed, to raise by rate a sum sufficient to pay the interest of the money borrowed, and not less than 10 per cent. of the principal, out of the produce of such rates, until the whole shall be repaid." P. 210.

"§ 24. So much of the act of last year as requires the consent of two-third parts in value of the proprietors of lands, in manner directed by the said act, shall be repealed; and after the passing of this act, no application and offer to build or enlarge any church or chapel, either wholly or in part, shall be made, nor shall any church or chapel be built or rebuilt or enlarged, or any purchase made of any new or additional burying ground, by means of any rates upon any parish, in any case in which one-third part or more in value, (to be ascertained by an average of the poor rate for the preceding three years,) of the proprietors, whether for estates of freehold or copyhold, or by leases whereof not less than 15 years shall be unexpired, or determinable upon a life or lives, shall dissent therefrom; such dissent to be entered in the book containing the proceedings of the vestry, and to be signified, in case of any future vestry, within two months after any resolution for the purposes aforesaid, of such vestry or select vestry; and in case of any vestry already holden, at which such resolution shall have been passed within two months from the

passing of this act, under the hands of such proprietors.

"§ 25. It shall be lawful for the inhabitants of any parish present at any vestry, of which notice shall have been given upon two successive Sundays preceding the meeting, or for two-third parts of such as shall be assembled at any meeting to order the making of any rate, not exceeding 1s. in the pound in one year, or the amount of 5s. in the pound in the whole, upon the annual value of the property in the parish, for the purpose of building or enlarging any church or chapel, either wholly or in part, by rates, without any further number of consents of any inhabitants or proprietors: but no greater rate than aforesaid shall be ordered to be made in relation to any application or offer to build or to enlarge any church or chapel, by means of rates, if such proportion of dissents as are in this act specified, are signified in writing, in manner directed by this act; and every such order so made under this act, shall be imperative upon the churchwardens or chapelwardens, who shall forthwith make and collect the rate ordered, and every such rate shall be collected and accounted for in like manner, as any church rate." P. 213.

"§ 40. When any parish shall be desirous of extending and increasing the accommodation in the parish church, and it shall be found necessary to that end to take down the existing church, and to rebuild the same on the same site, or on a more convenient site, it shall be lawful for the churchwardens, with the consent of the vestry, and with the consent also of the ordinary, patron, incumbent, and lay impropriator, to take down such existing church, and to rebuild the same upon the same or upon a new site; and the said churchwardens are empowered to borrow upon the credit of the church rates, or any rates made under the recited act or this act, such money as shall be necessary for defraying the expence or any part of the expence, and to make rates for the payment of the interest, and for providing a fund, of not less than the amount of the interest for the repayment of the principal, or for repaying such principal in such manner as shall be agreed upon, with the persons advancing such money: but no church shall be so taken down and rebuilt, by means of rates, if such proportion of dissents as are in this act specified in relation to any application to build or to enlarge any church or chapel, are signified in writing as directed by this act; and such church, when consecrated, shall be

the parish church: provided always, that one-half of the additional accommodation, which shall be obtained by the rebuilding, shall be set apart for free and open sittings: also, all persons enjoying any pews within such church, so to be taken down in virtue of any faculty or prescription, shall have pews, as near as may be in the same situation, and of like dimensions, allotted for them, in such new church; and all tombstones, monuments, and monumental inscrip-

tions, in such church so to be taken down, shall be carefully preserved by the churchwardens, and when the said church shall be rebuilt, on the same or on a more convenient site, the said tomb stones, monuments, and monumental inscriptions shall be set up by the said churchwardens, at the charge of the parish, in such new church, as near as circumstances will admit, in the situations from whence they were removed." P. 218.

### MISCELLANEOUS INTELLIGENCE.

#### ECCLESIASTICAL PREFERMENTS.

Rev. T. Dampier, rector of Crawley, Hants, to be domestic chaplain to the earl of Guildford.

Rev. W. Stocking, reader of St. James's, Norwich, to the living of Wrestlingworth, Bedfordshire.—Patron the king.

Rev. Charles Mossop, M.A. vicar of Kelpstone, Northamptonshire, to be domestic chaplain to the duke of Somerset.

Rev. John Templer, M.A. to the vicarage of Collumpton, Devon.

Rev. L. H. Luxton, M.A. prebendary of Holcombe, founded in the cathedral church of Wells, to the vicarage of Holcombe Burnell, Devon, void by the death of the rev. Henry Brindley.

Rev. Joseph Church Clerk, A.M. to the vicarage of Felmingham, and the rev. Thomas Calthorpe Blofield Clerk, A.M. to the vicarage of Hoveden St. John annexed, both in the gift of the lord bishop of Norwich.

Rev. James Newsam, B.A. of Christ's college, Cambridge, has been nominated by the dean and chapter of Ripon to the perpetual curacy of Pateley, Yorkshire.

Rev. G. Kelly to the vicarage of Withernwick, Yorkshire; patrons, the dean and chapter of Ripon.

Rev. E. Peacock, M.A. late fellow of Trinity college, Cambridge, to the vicarage of Fifield, Magdalen, Dorset; patron, the lord bishop of Bristol.

Rev. John Thomas, B.A. of Gravely, Cambridgeshire, to be domestic chaplain to the duke of Sussex.

Rev. H. W. Salmon, M.A. of St. John's college, Cambridge, vicar of Sproston cum Saltby, Leicester, to the rectory of Redmile, near Belvoir castle; patron, the duke of Rutland.

Rev. J. Faithful, late tytor to the hon. viscount Cranborne, to the valuable rectory of Hatfield, and the sister livings, vacant by the death of the rev. S. Keate.

REMEMBRANCE, No. 10.

The archbishop of York has instituted the rev. W. Blow, B.A. of Sidney college, Cambridge, to the rectory of Goodmanham, in the east riding of Yorkshire.

The rev. Mr. Goodenough has been appointed to succeed the rev. Dr. Page in the mastership of Westminster school.

The lord bishop of Bangor has been pleased to prefer the rev. archdeacon Jones to the rectory of Llanledr, Duffryn Clwyd: also the rev. John Hamer, rector of Llanllyfni, to the vicarage of Bangor: also the rev. John Jones, perpetual curate of Llanfair Isgaer, to the rectory of Llanllyfni.

On the 2nd of this month was instituted the Rev. I. Harding, rector of Coychurch, to the rectory of Coity, in the county of Glamorgan, vacant by the decease of the rev. Thos. Davies.

On the 6th September, the rev. William Salmon, vicar of the united parishes of Tudeley and Capell, in the county of Kent, was appointed domestic chaplain to the right hon. the earl of Erroll.

#### UNIVERSITY INTELLIGENCE.

Oxford, August 28.—A dispensation has passed the great seal to enable the rev. R. Gatehouse, B.D. fellow of Corpus Christi college, in this university, to hold the rectory of Stoke Charity, Hants; together with the rectory of North Cheriton, Somerset; to the former of which, void by the death of the rev. C. Tabourdin, he was on Thursday se'nnight instituted by the rev. the president of Corpus Christi college, (commissary for the bishop of Winchester) on the presentation of the president and fellows of that society.

September 5.—In consequence of opening a vault in St. Mary's church here, the coffin of Dr. Radcliffe, that most munificent benefactor to the university, has been discovered. The spot where he was buried was not marked by any inscription, and it was quite unknown till this discovery was made.

CAMBRIDGE, September 1.—The duke of Sussex left Holkham hall on Sunday morning, and arrived here in the afternoon: he afterwards honoured the rev. G. A. Browne with his company to dinner at Trinity college, and in the evening supped at Downing college lodge. On Monday he returned in his travelling carriage to London.

#### DIED IN AND NEAR LONDON.

The rev. Kinder Davls, late rector of the parish of St. Saviour's, in the borough of Southwark.

BERKSHIRE.—Married, the rev. Edward Barry, D.D. rector of St. Mary and St. Leonard, Wallingford, to Mary, daughter of the late James Morrell, esq. of Oxford.

CAMBRIDGESHIRE.—Died, at Davenham, the rev. J. Tomkinson, 22 years rector of that parish.

CHESHIRE.—Died, the rev. Edward Hitchcliff, at Barthomley, in his 74th year.

CORNWALL.—Died, at Erme parsonage, the rev. William Cardew, son of the late Dr. Cardew.

DEVONSHIRE.—Died, at the advanced age of 85, the rev. John Teasdale Spry, M.A. vicar of Marystow and Thrustleton, Devon, and formerly of Sidney college, Cambridge.

DORSETSHIRE.—Died, in the 54th year of his age, the rev. Robert Marriott, rector of Bincomb and Broadway, in this county, and late of Needham market.

DORSET.—Died, aged 66, the rev. John Tregonwell Napier, B.A. rector of Chettle. At Beaminster, in his 35th year, the rev. John Cox Russell, rector of North Poorton.

HAMPSHIRE.—Died, the rev. George Carter, rector of Winchfield, in this county.

HERTFORDSHIRE.—Died, at the parsonage, Bishop Hatfield, universally regretted, the rev. John Keet, upwards of 31 years rector of that parish.

HUNTINGDONSHIRE.—Died, at Ketton, aged 62, the rev. Joseph Smith, formerly curate of Elton, and subsequently of Collyweston, Northamptonshire.

LINCOLNSHIRE.—Died, at Louth, in the 85th year of his age, the rev. John Emeris, M.A. upwards of 30 years head master of Louth school, and rector of Tedford, in this county.

LEICESTERSHIRE.—Died, at Lutterworth, in his 75th year, the Rev. P. Lieve, vicar of Arnesby, in this county, and master of the free grammar school, at Lutterworth.

NORTHAMPTONSHIRE.—Died, at Hardingstone, the rev. James Bousquet, aged 51.

SALOP.—The Lord Bishop of Hereford

arrived here on Saturday, and attended Divine Service at St. Chad's twice on Sunday, where two persuasive Discourses were preached by the Rev. John Langley, M.A. His Lordship held a Confirmation at Pontesbury, on Monday, where 150 young persons were confirmed. On Tuesday and Wednesday, he confirmed, at St. Chad's (officiating for the Hon. and Right Rev. Lord Bishop of Lichfield and Coventry) the following numbers:

1st day, Females, 540	} Total, 1338
Males, . . . 301	
2d day, Females, 295	
Males, . . . 202	

The arrangements made by the Churchwardens on the occasion were excellent, and with which the Bishop expressed himself much pleased. The ceremony each day began with the Morning Prayers, at the conclusion of which his Lordship delivered a short Exhortation, admirably calculated to impress the minds of the young persons with the solemnity of the ordinance in which they were about to engage.—His Lordship left town yesterday, for the residence of the Rev. Archdeacon Corbett. The numbers of tickets received at the Church-doors for the parishes in town were as follow:—St. Chad's, 378; St. Mary's, 99; St. Julian's, 74; St. Alkmund's, 70; Holy Cross, 68; and if to these be added 25 from the Royal Free Grammar School, it makes a total of no less than 709 within the town of Shrewsbury, who have been confirmed.

Died, aged 55, the rev. T. Dennison Tinkler, perpetual curate of Monk Hopton, and minister of Much Wenlock.

SOMERSETSHIRE.—Died, at his house in Grosvenor-place, Bath, in his 67th year, the rev. Richard Cox, rector of Little Sodbury, Gloucestershire, and vicar of Bucklesbury, Berks, and many years an active magistrate of that county.

At Midford, near Bath, of a rapid decline, the rev. Basil Woodd, rector of Thorpe Bassett, Yorkshire.

SUFFOLK.—Died, the rev. H. Row, rector of Kingshall.

SUSSEX.—Died, at his seat in Felpham, near Bognor, Dr. Cyril Jackson. He had some time been declining in his health, and it is at least an alleviation of the regret of his friends, that he suffered no pain, but rather sunk into a state of lethargic quietude, under which he breathed his last. The doctor had been dean of Christchurch during twenty-six years, was admired for his learning, and revered for his virtues. The Prince Regent, during his late aquatic excursion, visited the doctor, and expressed much concern on finding

him so near his end; but it was a great satisfaction to his illustrious visitor to find that he knew him, and the doctor felt his heart cheered, and his last days brightened by a sense of the honour which he had thus received. He might have risen to the highest honours of his profession, if he had not preferred a conscientious performance of his sacred duties, and the enjoyment of lettered leisure, to the temptation of worldly ambition. His death will be lamented by the most distinguished characters in the country, and will be an irreparable loss to the poor of his neighbourhood.—Dr. Jackson took his degree of M.A. in February, 1771; that of B.D. in December, 1777; and D.D. in July, 1781. He succeeded Dr. Bagot as dean of Christ-church in 1783, and resigned that honourable situation in 1789.

**WALÉS.**—Diocese of St. David's.—The Church Union Society's prizes for this year are adjudged as follow: The premium by benefaction of 50*l.* to the Rev. Harvey Marriott, of Claverton, for the best Essay on the Madras System of Education, its

powers, its application to classical schools, and its utility as an instrument to form the principles and habits of youth in the higher orders of society. A gratuity of 10*l.* to Mr. Thomas Hogg, master of the grammar school in Truro, for the second best Essay on the same subject. A premium of 25*l.* to the Rev. John Morres, of Nether Broughton, Leicestershire, for the best Essay on the Scriptural evidence of the doctrine of proportionate rewards in the next life, considered as a motive to duty, an impulse to zealous and faithful service, a ground of hope, a source of pious gratitude and humility, and through the promises of the gospel, an earnest of final acceptance with God for Christ's sake.

Died, lately at the advanced age of nearly 90, the rev. Thos. Davies, rector of Coity, in the county of Glamorgan: few persons have lived more respected, or died more lamented.

Rev. Robert Maurice, rector of Llanhedr, vicar of Rhuddlan, and one of his majesty's justices of the peace for the counties of Denbigh and Flint.

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## MONTHLY LIST OF PUBLICATIONS.

**Deism Refuted, or Plain Reasons for being a Christian.** By Thomas Hartwell Horne, M.A. of St. John's College, Cambridge; Curate of Christ's Church, Newgate-street, London. 1*s.*

**The Life of the Right Rev. Father in God, Thomas Wilson, D.D. Lord Bishop of Sodor and Man.** By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man. 8vo. 10*s.* 6*d.*

**Adjumentum, or Prayers for every Sunday in the Year, intended to precede and follow the Sermon.** Dedicated to the Junior Clergy of the United Kingdom of Great Britain. By the Rev. C. Barlee, LL.B. 4*s.*

**A Charge delivered to the Reverend the Clergy of the Archdeaconry of Bath, in 1819.** By Josiah Thomas, M.A. Archdeacon of Bath. 1*s.*

**English Reformation and Papal Schism; or, the Grand Schism of the Sixteenth Century, in this Country, shewn to have been the Separation of the Roman Catholics from the Church of England and Ireland; in a Letter to the Right Hon. Lord Kenyon on Mr. Wix's Plan of Union between the Churches of England and of Rome: to which is added a Postscript, in**

answer to Dr. Milner's Postscript. By the Bishop of St. David's. 2*s.* 6*d.*

**A Sermon suited to the Times, preached in the Parish Church of Ash, in the County of Kent, and Diocese of Canterbury, on Sunday, August 29, 1819.** By the Rev. Charles James Burton, A.M. Perpetual Curate of Ash, and of Nonington with Womenswold, and late Fellow of Queen's College, Oxford. 1*s.* 6*d.*

**The Disinterested and Benevolent Character of Christianity, a Sermon, preached at Great St. Mary's Church, Cambridge, July 1, 1819, for the Benefit of Addenbrooke's Hospital, and published at the Request of the Governors of that Institution.** By the Rev. T. Calvert, D.D. Fellow and Tutor of St. John's College, and Norrisian Professor of Divinity. 1*s.* 6*d.*

**A Sermon preached at a Visitation holden at Stratford-upon-Avon.** By the Rev. A. S. Wade, M.A. Vicar of St. Nicholas in the Borough of Warwick, on the 13th of May, 1819, and published at the Request of the Rev. the Archd. R. F. Onslow. 1*s.*

**An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew, with Notes.** By the Rev. George Holden. 8vo. 15*s.*



A Sermon on the Duty of Submission to Magistrates, preached in a Village Church, near Lynn, August 1, 1819. 1s.

The Necessity of Attention to practical Religion and sound Doctrine in the Christian Minister, a Sermon, preached before the Archdeacon of Cleveland, at the Visitation held at Malton, July 23, 1819, (published by Desire of the Archdeacon and Clergy.) By the Rev. James Richardson, M.A. of Queen's College, Oxford, Vicar of Huntingdon, one of the Vicars Choral of the Cathedral, and Incumbent Curate of St. John's. 2s.

On the Character of Idolatry; and on the Propagation of Christianity in the Eastern Colonial Possessions of Britain; two Sermons, written in Obedience to the Royal Mandate of February 10th, and to the Archiepiscopal Letter of May 10th, 1819, with Notes. By the Rev. E. W.

Stillingfleet, B.D. Fellow of Lincoln College, Oxon. 5s.

The Christian's Duty to God, his King, and his Country, a Sermon, preached at the Parish Church of Honiton, Devon, on Sunday, the 12th of September, 1819, before Colonel the Right Honourable Lord Rolle, Lieutenant-Colonel Worth, Major the Right Honourable Lord Graves, and the Officers, non-commissioned Officers, and Privates of the Royal First Devon Yeomanry Cavalry, assembled at Honiton on permanent Duty. By the Rev. Henry Allwright Hughes, M.A. Rector of Honiton, and Chaplain in Ordinary to His Royal Highness the Prince Regent. (Published at the Request of the Regiment.) 6d.

Hints on Conversation, with consolatory Reflections on Adversity, Melancholy, &c. Translated from the French, by a Lady. 8s. 12mo.

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## LITERARY INTELLIGENCE.

Twenty-Two Sermons, by the late Rev. James Stillingfleet, Prebendary of Worcester, with a Memoir, and a Portrait, will soon appear in an octavo Volume.

M. Lavaysse's Political and Commercial Account of Venezuela, Trinidad, and other adjacent Islands, translated from the French, with Notes and Illustrations, is in the Press.

Mr. John Wilson, Author of the Isle of Palms, will soon publish, Lays from Fairy Land.

A History of the House of Austria, from the Foundation of the Monarchy, by Rodolph, to the Death of Leopold II.; 1218 to 1792, is printing in five 8vo. Volumes.

Mr. James Hogg, Author of the Queen's Wake, is printing in two duodecimo Volumes, Winter Evening Tales, collected in the South of Scotland.

Mr. L. J. A. M'Henry has in the Press, and nearly ready for Publication, a Third Edition of his improved Spanish Grammar, designed especially for Self-Instruction.

The Rev. Dr. Neilson, Author of the Greek Exercises, has in the Press an improved Edition of Moore's Greek Grammar.

An Edition of the collected Works of Dr. John Moore, with Memoirs of his Life, by Dr. Robert Anderson, is printing in octavo.

Mrs. Graham, Author of a Journal of a Residence in India, who is now in Italy, is preparing for the Press, Two Month's Residence in the Mountains near Rome, with some Account of the Peasantry, and also of the Banditti that infest that Neighbourhood.

The same Lady has also been employing her Time upon a Life of Nicholas Poussin.

A New Dictionary of Classical Quotations on an improved Plan, accompanied by corresponding Paraphrases, or Translations from the Works of celebrated British Poets, by F. W. Blagden, Author of the French Interpreter, will be published in a few days.

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## NOTICE TO CORRESPONDENTS.

We have to apologize to *De Courcy* for the accidental omission of his communications. His letter shall appear.

*Bacc. Art.* has been received, and is under consideration.

The questions of a *Lincolnshire Clergyman* shall be answered in our next number.